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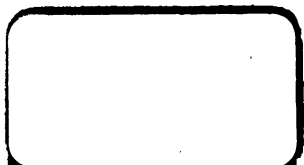
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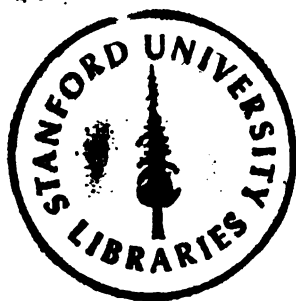
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Hen. Richard Fletcher Esq  
with the respects  
of C. Brooks.

1. The first part of the document is a list of names and addresses, which are arranged in a columnar format. The names are written in a cursive script, and the addresses are written in a more formal, printed style. The list appears to be a directory or a roster of some kind.

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**LECTURE**  
**ON**  
**PUBLIC INSTRUCTION**  
**IN**  
**PRUSSIA.**

**READ BEFORE THE AMERICAN INSTITUTE,**

**BY**

**GEORGE S. HILLARD, ESQ.**

**/**

**OF BOSTON.**

**Philadelphia:**

**KEY & BIDDLE, 23 MINOR STREET.**

**1836.**



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## PREFACE.

THE Discourse, which forms a principal part of the following pages, was furnished to the INSTITUTE by particular desire. The writer of this abstract, having been long convinced that the institutions of New England, for popular education fulfilled the design of such education, but very imperfectly, desirous also, to "exclude boasting," and to substitute, if possible, some actual improvements in practice, such as might accomplish the true design of popular instruction, took occasion, in the summer of 1835, to publish in a weekly paper, a series of articles, very imperfectly illustrative of the actual state, and possible amendment of the common schools of the country. Those anonymous speculations, not ascribed to any female, suggesting some applications of the Prussian system of education to the Ameri-

can people, were so far acceptable to some of the most intelligent members of the Institute, that they applied to the writer for more detailed illustrations of that system. These were readily furnished, and, in the form of the annexed discourse, were read, as a favour to the writer, by George S. Hillard Esq., in August, 1835.

This Discourse was detached from the annually printed discourses of the Institute, and is now printed in a convenient and cheap form, to furnish, for wide circulation, it is hoped, some practical views of education, which may be extensively beneficial. Other documents and observations, in relation to this great public interest, are subjoined for further illustration of it. The whole claims no other merit than the desire to diffuse sound and practical ideas, among all who take any part in meliorating and exalting general society, by means of a rational, and truly moral education of all classes of the people.

ELIZA ROBBINS.

PHILADELPHIA, March 20th, 1836.

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Hon. Richard Fletcher Esq  
with the respects  
of C. Brooks.

Portions may be selected which show the beautiful spirit pervading the whole, and which must, I should think, touch any human heart; but its merit as a piece of legislation—as a system living and working—can only be appreciated when studied connectedly and in detail.”—These remarks of Mrs. Austin suggest the character of this institution, and it is hoped, will commend it to persons interested in public education, and in its practical improvement in the United States.

PUBLIC INSTRUCTION, in relation to this system, signifies, “*instruction provided for the whole public by the state.*”\*

The territory of the kingdom of Prussia is divided into ten provinces, the provinces into departments, the departments into circles, and the circles into parishes. The whole of the public establishments of education, throughout these subdivisions of territory, comprehend elementary or pri-

\* Cousin.

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under cognisance of the minister. These visits are unexpected, always determined by a real necessity, and entrusted to men especially fitted for the occasion. In the general course of affairs, the correspondence and intervention of inferior authorities, immediately connected with the ministry, is sufficient to carry on the system in its ramifications most remote from the centre of authority.

Every department, circle, and parish, has its school board, which regulates its respective affairs, and every school its proper inspectors or committee, consisting of laity and clergy, who have particular and frequently recurring duties in regard to the schools. The minister, though thoroughly informed of results, does not interfere minutely with details. His information of the operation of the whole system is nearly perfect, being gathered from full and accurate reports of the dependent functionaries.

Two features in this system are very striking—one, is the respect felt by the na-

tion for the dignity and uses of education; and the other, the positive fitness required by the laws, for the exercise of the respective duties of those employed in the administration of it. "The high rank assigned to the head of public instruction, marks the respect in which every thing relating to that important subject is held by the government; hence science assumes her proper place in the state. Civilisation, the intellectual and moral interests of society, have their appointed ministry. This ministry embraces every thing relating to science, and consequently all schools, libraries, and kindred institutions."

"The spirit of the Prussian monarchy is decidedly adverse to unpaid functionaries of any kind," says M. Cousin, therefore the administrators of the public education have generally some small salary proper to their office. "In Prussia all public servants are paid; and as no post whatsoever can be obtained without passing through the most rigorous examinations, all are able and enlightened men. And as, moreover, they are



taken from every class in society, they bring, to the exercise of their duties, the general spirit of their nation, while in that exercise they contract habits of public business." By such an arrangement it must be seen that voluntary benefactors are excluded, except in the bestowment of donations and legacies to the schools, and also that the intrusive counsels, and arbitrary proceedings of well intentioned ignorance, cannot prevent the constant improvement and progress, which wise men, associated together for the public benefit, will certainly aim at, and may probably accomplish. No languor, negligence, and apathy are likely to enter into the applications of a system guarded in so many ways. Every parish must, by the law of the land, have a school; and the pastor, or minister of that parish, is in virtue of his office, the inspector of that school; associated with him is a committee of administration and superintendence, composed of some of the principal persons in the parish. If all the operations of this association were

carried on without any check or authority, the methods and results of instruction might be correspondent entirely to the knowledge or ignorance, the vigilance or negligence, of the school committee, or trustees. But every department has a board of education, called the Regency, which employs school-inspectors, who reside in the chief town of every circle, and ~~who inspect all the schools in it;~~ and another officer, the school councillor, also inspects the schools, quickens and keeps alive the interest of the school committees and the schoolmasters, and makes reports to the higher authority of the excellences and defects of the particular schools; and thus whatever is wrong is known, and is put in the way of redress.

The preceding statement is only a brief notice of the general economy of these schools. The translation of Mrs. Austin is limited to the details of primary instruction, and to this only the present abstract from Cousin is also restricted.—Cousin divides his report into the *rules* and the *facts*, thus:

I. The organization of primary instruction; the laws and rules by which it is governed.

II. What the laws and regulations have actually produced.—The rules are, concerning the duty of all parents and guardians to send their children to the primary schools; the duty of each parish to maintain a school, at its own cost; general objects and different gradations of primary instruction; how primary teachers are to be trained, placed, and rewarded or punished; authorities employed in superintendence; and private schools.

The duty of parents to educate their children, by means of schools, letters, and science has long been recognised in northern Europe. Cousin believes that the system of the present education in Prussia originated in national tendencies—in a deep and general feeling that the moral and intellectual well-being of the state, and of the individual, must be promoted by letters, science, and religion; the last two being especially represented and inculcated by means of literature.

"This duty," says Cousin, "is so natural, so rooted in all the moral and legal habits of the country, that it is expressed by a single word, [in English,] *school-obligation*. In Prussia the state has for many years imposed on all parents the strict obligation of sending their children to school, unless they are able to prove that they give them a competent education at home. They are bound to send their children to school from the age of five years. By the law of 1819 this obligation is rigidly enforced, and yet it is not esteemed tyrannical, but the school is generally regarded as a privilege. All masters and manufacturers who employ children as servants or apprentices, says the law, shall be required to give them a suitable education from their seventh to their fourteenth year inclusive. No child can be removed from school till the inspectors examine whether he has gone through the whole elementary course. A rigid census is taken of children, and in case of any negligence of parents or guardians, in regard to their regular attendance at school, the magistrate is

called in, to enforce the law. But considerable facilities are afforded to the observance of this law—for the time employed upon lessons is so arranged as to leave children several hours daily for work at home. Care is every where taken to furnish necessitous parents with the means of sending their children to school by providing them with clothing, books, &c. To these facilities are added the benevolent and enlightened persuasions of the school committee, who represent to the parents the exceeding value of a good elementary education, and spread among the young a thirst for knowledge, which they can only obtain by means of the legal provision, which offers it to them.

Every parish is bound to have an elementary school. The schools are supported in part by endowments variously derived, by a tax upon property, and by contributions of parents who are able to pay for education; The financial provisions, are procured in these ways, according to local circumstances. It may happen that one village will be too poor to defray the expense of a school; in

that case the combination of several, including insulated farm-houses, is allowed in order to form a school.

The number of children in one school must not be too great. One master cannot take more than a hundred. Difference of religion does not prevent children from attending school together, unless the populousness of the place conveniently separates them into schools of distinctive denominations.

In relation to the maintenance of the schools, the law thus defines the provision:

1. A suitable income for schoolmasters and school mistresses, and a small annuity for them when past service.
2. A building for the purposes of teaching and exercise, properly laid out, kept in repair, and warmed.
3. Furniture, books, pictures, instruments, and all things necessary for the lessons and exercises.
4. Pecuniary assistance for necessitous scholars.

Some mention has been made of the sources by which the expense of the schools is

defrayed. A small but certain recompense is afforded to the teacher while labouring, and when superannuated, and some assistance is afforded by the public bounty for the widow and orphans of this most respectable and honoured labourer for the public good.

The conditions which are essential in a school house are a healthy situation, rooms of sufficient size, well ventilated, and kept with the greatest neatness. Every school in a village, or small town, has a garden, and this garden is made available to the scholars for instruction in botany, and horticulture. A gravelled court must be laid out in front or rear of the school for exercises.

There shall be, according to the degree of every school, a collection of maps and geographical instruments; models for drawing and writing; instruments and collections for studying mathematics and natural history. Similar articles for the inferior schools, must be regulated in quantity and quality by the possible means of procuring them.

All landholders, tenants and householders, contribute, in proportion to their pro-

perty, to the support of the schools. The scholars, according to their means, or the funds of the school, which may be greater or less, pay school fees. No schoolmaster collects the fees, but this must be done by the committee. Children are permitted to contribute a fund for the education of others too poor to pay their portion of the charge. There are some schools in large places entirely free to the poor.

No schoolmaster can be allowed to increase his income by occupations unsuitable to the dignity of his office, or derogatory to morality in the highest sense, or likely to divert his attention from his studies. He may be a clerk or organist in a church, and may receive the income of the place, provided the service of the school be not interrupted by such employment. No master or mistress shall engage in any other occupation without special permission, and that is never granted, except perfectly consistent with the peculiar decorum of the teacher's station.

The committees are legally responsible



for all expenses of the schools, and management of funds.

The province of primary, middle, and high schools, together with the universities, is recognised to be nearly the same in Prussia as we regard it, except that the Prussian system aims at higher objects than the common education of this country, and employs more definite means for the peculiar ends of instruction.

"The first vocation of every school," says the law of 1819, "is, to train up the young in such a manner as to implant in their minds a knowledge of the relation of man to God, and at the same time to excite both the will and the strength to govern their lives after the spirit and precepts of Christianity. Schools must early train children to piety, and therefore must strive to *second and complete the early instructions of parents*. In every school, therefore, the occupations of the day shall begin and end with a short prayer and some pious reflections, which the master must contrive to render so varied and impressive, that a

moral exercise shall never degenerate into an affair of habit. All the solemnities of the schools shall be interspersed with songs of a religious character.

“Care shall be taken to inculcate on youth the duty of obedience to the laws, fidelity and attachment to the sovereign and state, in order that these virtues may combine to produce in them the sacred love of country.

“The paternal attachment of the masters, their affectionate kindness towards all their pupils, are the most powerful means of preserving them from immoral influences, and of inclining them to virtue.

“No kind of punishment which has a tendency to weaken the sentiment of honour shall in any case be inflicted. Corporal punishments, in case they be necessary, shall be devoid of cruelty, and in no case injurious either to modesty or health.”

Some further regulations of these schools, and the detail of their course of instruction is taken entire, as follows, from Cousin's report:—

"Incorrigible scholars, or those whose example or influence may be pernicious to their schoolfellows, after all the resources of paternal authority, joined to that of the masters, shall have been exhausted, shall be expelled in compliance with the judgment of the school committees.

"By making the pupils themselves, as they advance in age, assist in maintaining order in the school, they will be accustomed to feel themselves useful and active members of society.

"Primary instruction shall have for its aim to develop the faculties of the soul, the reason, the senses, and the bodily strength. It shall comprehend religion and morals, the knowledge of size and numbers, of nature and man; corporeal exercises, singing, and, lastly, imitation of form by drawing and writing.

"In every school for girls, without exception, the works peculiar to their sex shall be taught.

"Gymnastics shall be considered as a necessary part of a complete system of edu-

cation, and shall be taught by simple rules favourable to the promotion of the health and bodily strength of children.

“Every complete elementary school necessarily comprehends the following objects:—

“1. Religious instruction, as a means of forming the moral character of children according to the positive truths of Christianity.

“2. The German language, and in provinces where a foreign language is spoken, the language of the country, in addition to the German.

“3. The elements of geometry, together with the general principles of drawing.

“4. Calculation and practical arithmetic.

“5. The elements of physics, geography, general history, and especially the history of Prussia.

“Care must be taken to introduce and combine these branches of knowledge with the reading, and writing lessons, as much as possible, independently of the instruction

which shall be given upon those subjects specially.

“ 6. Singing; with a view to improve the voices of the children, to elevate their hearts and minds, to perfect and ennoble the popular songs and church music or psalmody.

“ 7. Writing and gymnastic exercises, which fortify all the senses, and especially that of sight.

“ 8. The simplest manual labours, and some instructions in husbandry, according to the agriculture of the respective parts of the country.

“ The instructions in religion, reading, writing, arithmetic, and singing are strictly indispensable in every school. No school shall be considered as a complete elementary school, unless it fulfil the whole scheme of instruction just marked out.

“ Every burgher school shall afford instruction on the following heads:—

“ 1. Religion and morals.

“ 2. The German language, and at the same time, the language of the country in

the provinces not German; reading, composition, exercises in style, study of the national classics. In all the German part of the country, the modern foreign languages are an accessory branch of study.

“3. Latin is taught to all the children, within certain limits, as a means of exercising their faculties and their judgment, whether they be or be not to enter the higher schools.

“4. The elements of mathematics, and especially a thorough course of practical arithmetic.

“5. Physical science, as far as is sufficient to explain the most remarkable phenomena of nature.

“6. Geography and history combined, in order to give some knowledge of the earth, of the general history of the world, of the people who inhabit it, and the empires into which it is divided. Prussia, its history, laws, and constitution, shall form the subject of a special study.

“7. The principles of drawing shall be

taught to all, concurrently with the lessons in physics, natural history, and geometry.

“ 8. Writing must be carefully attended to, and the hand trained to write distinctly and neatly.

“ 9. The singing lessons shall be attended by all the pupils, not only with a view to form them to that art, but to qualify them to assist in the services of the church with propriety and solemnity, by singing the psalms or choral music with correctness and judgment.

“ 10. Gymnastic exercises, adapted to the age and strength of the scholars.

“ Masters must take pains to know the particular character and qualities of each pupil, and must give the greatest possible attention to the periodical examinations.

“ Every scholar of an elementary school shall, when he leaves it, receive a certificate as to his capacity, and his moral and religious disposition, signed by the masters and the school committee. These certificates shall always be presented to master-manufacturers

or artisans on being bound apprentice, or to housekeepers on entering service.

“The certificates shall not be given to the scholars till the moment of their finally quitting school; and in both the burgher schools and the gymnasia, this shall always give occasion to a great solemnity.

“In order to impose no shackles on the constant onward course of improvement, no special books shall be prescribed for the different branches of instruction in the primary schools. They shall be free to adopt the best books as they appear.

“For religious instruction, which, in protestant schools, is founded mainly on the Holy Scriptures, the Bible and the catechism generally adopted shall be used. The New Testament shall be given to children who can read. The more advanced scholars shall have the whole Bible in Luther's translation. This book shall also be used for the religious instruction in all the classes of the gymnasia, to which shall be added the New Testament in Greek.

“The lesson-books shall be carefully se-



lected by the school-committees, with the concurrence of the higher authorities, without whose approbation no book can be admitted. It is commended to teachers to examine elementary works, and their opinion is regarded in the choice of such books.

“ If there is a deficiency of elementary books in any branch of learning, the minister shall see that proper ones be written or compiled.

“ The masters of the public schools must choose the methods best adapted to the natural growth and improvement of the human mind; the methods which gradually and constantly enlarge the understandings of the children, and not such as instil merely mechanical knowledge.

“ It will be the duty of the school committees to inspect the methods adopted by the masters, and to aid them with their advice; they are never to tolerate a bad method; and they shall refer the matter to a higher authority if their advice is disregarded.

“ Parents or guardians have a right to in

quire into the system of education pursued in the school, and into the progress made by their children. In order, however, to avoid continual applications of this sort, measures shall be taken for giving a public report of the state of the school from time to time.

“Parents may address any complaints to the higher authorities charged with the superintendence of schools, and these complaints must be examined into with the greatest care.

“On the other hand, those who intrust their children to a public school are bound not to oppose any obstacle to their conforming exactly to the rules established in the school. They are bound, on the contrary, to second the views of the masters, to fulfil all their obligations towards them, and to furnish the children with every thing necessary for their studies.

“It is essential to the general order that every pupil in every public school should be obliged to go through the whole course of fundamental instruction of the degree

or stage to which that school belongs; and parents shall not be allowed to withhold a pupil at pleasure from any branch of instruction. Dispensations from any branch must be asked of the higher authorities, who will judge of the validity of the reasons.

“Every public school, in as much as it is a national institution, ought to afford the greatest publicity possible. Consequently, in every boy's school, besides the private examinations on passing from one class to another, there must be public examinations calculated to show the nature and the excellence of the studies.

“Besides this, the director, (or chairman) of the committee, or one of the masters, shall give an account of the state and progress of the school in a written report. Lastly, from time to time, a general report on the state of education in each province shall be published.

“Every establishment shall be at liberty to choose the days on which to give the public the means of knowing the state of

the school, by speeches or other exercises. But the anniversaries of the most remarkable days in the national history are to be selected in preference.

“As girls are destined by nature for a quiet and retired life, these exercises or trials are never to be public in their schools. The examination shall take place only in the presence of the masters and parents.

“But if, on the one hand, it is incumbent on those charged with the conduct of the public schools to strive to accomplish the duties the state imposes on them for the training of citizens, they, on their part, have a right to expect that every one should pay the respect and gratitude to which they are entitled as labourers in the sacred work of education. Masters and mistresses ought, therefore, to be the objects of the general esteem due to their laborious and honourable function.

“Institutions for the public instruction have a right to claim from all, even those who do not send their children to them, assistance and support wherever or whenever

needed. All public authorities are required to protect the public school, each in his sphere of action, and to lend their aid to schoolmasters in the exercise of their functions, as to any other servants of the state.

“ In all the parishes of the kingdom, without exception, the clergymen of every Christian communion shall seize every occasion, whether at church, or during their visits to schools, or in their sermons at the opening of classes, of reminding the schools of their high and holy mission, and the people of their duties towards the schools. The authorities, the clergy, and the masters shall unite their efforts to strengthen the ties of respect and attachment between the people and the school; so that the people may accustom themselves, more and more, to regard education as one of the essential conditions of public life, and may daily take a deeper interest in its progress.”

“ The best plans of instruction cannot be executed except by the instrumentality of good teachers; and the state has done nothing for popular education, if it does not

watch that those who devote themselves to teaching be well prepared; then suitably placed, encouraged, and guided in the duty of continued self-improvement; and, lastly, promoted and rewarded in proportion to their advancement, or punished according to their faults.

“A schoolmaster, to be worthy of his vocation, should be pious, discreet, and deeply impressed with the dignity and sacredness of his calling. He should be thoroughly acquainted with the duties peculiar to the grade of primary instruction in which he desires to be employed; he should possess the art of communicating knowledge, with that of moulding the minds of children; conscientious in the duties of his office, friendly and judicious in his intercourse with the parents of his pupils, and with his fellow-citizens in general; finally, he should strive to inspire them with a lively interest in the school, and secure to it their favour and support.”

Such is the character, which the laws and public opinion in Prussia demand in a teach-

er of children and youth—a just understanding, well cultivated; an upright and benevolent heart, disciplined by a wise judgment; amiable and prepossessing manners; generous and enlarged sympathies; and a power of intellect and a warmth of feeling which act upon other minds, and cause to be comprehended and valued by others, the truth he honours, and the cause he serves. Let us review for a brief space the circumstances which have led to this estimation of the teacher and his office.

Our attention has been turned in the preceding pages chiefly to the government of the Prussian schools; their connection with the state; and the course of instruction pursued in them. No such government could have any power, nor could any such course of instruction be more than a dead letter, if the human instruments destined to carry the whole into effect did not thoroughly comprehend, and heartily concur in the design of the institution. If the school inspectors should not be enlightened and benevolent men, vigilant in the execution of a trust

which they perfectly understood, they could not direct the teacher in his duty, nor protect, encourage, and suitably reward him in the performance of it. If a system of education in this country should embrace the same scope and design, it would require for its application a superintendence as active, intelligent, and truly interested for the common welfare, as the Prussian system presupposes. And that enlightened superintendency could effect nothing without the entire cooperation of teachers perfectly capable of appreciating the value, and the means of the school system in question. The Prussian law assumes this fact. No other profession or calling in life, is allowed to be taken up among us without some preparation. When the laws do not forbid it, conventional usage slowly admits an uninstructed person to the exercise of a new function. The trust in his sufficiency, which must fall in with every man's exertions in any new path, in order to give power to them, is not readily accorded to an unpractised person. It is to be wished that the same



restraint of opinion were applied to professional teaching.

Institutions for the training of schoolmasters have been long esteemed in Germany to be very essential to the exercise of that function. Schools for the education of schoolmasters may be traced, according to Cousin, to the beginning of the last century. About 1730, education and the educator became objects of general interest in that country. Lectures on School Method then began to be delivered regularly and extensively in the country, and special seminaries for the benefit of those destined for teachers in the classical or learned schools, gradually became attached to all the principal universities. Before the Prussian law had established the present schools, a meritorious individual, named Hecker, founded at Berlin, in 1748, a nursery of popular instructors, of which institution, Frederic the Great, an earnest promoter of this vital interest of humanity, became a patron, and enjoined by royal ordinance, that the country schools should be supplied with teachers

from it. Another private establishment became soon after a model-school for the formation of teachers. The founder, who wrought, during many years, for a reform and enlargement of popular education, by name Von Rochou, multiplied these schools on his own estate. Their uses were fully proved, and, in 1806, fourteen seminaries for instruction of teachers, existed in Prussia—in 1833 they were nearly quadrupled.

In Cousin's report, the schools for the instruction of teachers are called Normal schools. This is the French name for them. The course of study in these schools lasts three years. The probable wants of every district in the department is ascertained, and a certain per cent. of new teachers is presumed to be the annual demand for them; and the normal schools take so many pupils and no more than can find employment in the country. The same normal school trains masters for the lower and higher schools. Ability and knowledge suited to the latter being based upon the elementary principles illustrated in the former, youths,

who exhibit a decided talent and natural aptitude for teaching only, are admitted to the normal schools, and they enter them from sixteen to eighteen years of age.

The pupils of the normal schools are expected to acquire competent knowledge of all that is required to be taught in the common schools; and to add to that species of information, just, enlarged, and practical notions on the art of teaching. The principal aim of the normal schools is to form men, sound both in body and mind, and to imbue the pupils with the sentiment of religion, and with that zeal and love for the duties of their station which is truly allied to religion; which aims, by patient continuance in a right course of exertion, to promote the welfare of man in obedience to the law of God. The course of instruction received by the pupils of the normal schools is, of course, the same which they are expected in due time to impart; and during the last year the pupils of those schools are practised in a school of experiment which is attached to the normal school.

The instruction of these schools is afforded at a low price, and the expense of them is chiefly defrayed by government. Preparation for the vocation of a teacher is not limited to the normal schools, though they afford the approved labourers in this good work; and the standard of fitness which is set up in them, is applied by law to all other preparations for the duty of teaching. No normal school admits more than sixty or seventy pupils. They are divided into larger and smaller schools, and also into Protestant and Catholic. Clergymen, or skilful schoolmasters may train masters for town or village schools, but the masters so trained come before the authorities which give license to the pupils of normal schools. Females are subject to a legal preparation for the tuition of their own sex. Any man of mature age, of irreproachable morals, and sincere piety, who understands the duties he designs to fulfil, and gives satisfactory proof of his capability, is permitted to exercise the office of a teacher, and may

find employment in the public school, or establish a private seminary.

The election and nomination of school-masters resides in the committee, and in the inspector of schools conjointly. They generally look to the normal schools for teachers, and never accept one unless he is recommended according to law. The appointment is ratified by the provincial board, and sometimes by the ministerial authorities. Teachers are solemnly installed in their office, and it is held by those thus appointed in the same place, according to the mutual satisfaction of both parties. The teacher is sometimes preferred to a more lucrative place when experience of his services proves him to be deserving of promotion.

Incompetent teachers are sometimes returned to the normal school for additional preparation, and are again restored to their occupation, but no inefficient teaching and discipline are overlooked, or permitted in the schools. It is expected and desired that

the masters of schools will be constantly improving their own minds. Their office is to store the minds and sharpen the intellect of their pupils, to reason with them, and cultivate their moral sentiments—a stupid good man can do no such thing, but one with his faculties all alive, and furnished with a multitude of ideas, alone is fit for this service.

The directors of schools are expected to be the guides and friends of the teachers. "They shall especially attend to the young masters," says the Prussian law, "give them advice, set them right, and excite them to aim at perfection, by attending to the plans of more experienced masters, by frequenting their society, by forming school conferences, or other meetings of schoolmasters, and by studying the best works on education."

The provincial consistory, that is, the school board or council, are required "urgently to address themselves to the inspectors of schools to promote associations of teachers in town and country, for the pur-

pose of keeping alive a sense of the dignity and sanctity of their vocation, of continuing their own improvement by regular meetings, by consultations, conversations, practical essays, dissertations on particular branches of tuition, and by reading together."

The provincial consistory may at their pleasure recall masters highly susceptible of improvement from their school, and place them in some educational establishment, there to go through a more complete course of tuition both in theory and practice; and particularly that they make themselves acquainted with the latest improvements in the art of teaching; and also that they may effect a stricter union among themselves, and establish a beneficial interchange of learning, experience, and opinions.

"The most eminent masters, those who are to become directors of normal schools, shall, with consent, and by suggestion of government, be enabled from the public funds to seek by travels, both in Prussia, and in other countries, more exact and extended

information on the organisation of schools, and their wants internal and external."

Clergymen in Prussia are required to study both the theory and practice of education, and become acquainted with the organisation of the public schools, and the subjects there taught. At the time of the examination for the office of a pastor, particular attention is paid to the knowledge which the candidate possesses on the subjects of education and teaching; and none are admitted to orders who do not give proof of the knowledge necessary for the right management and superintendence of schools. This is required in order to preserve the bond between the church and the school, so that the duty of the clergyman in the school shall be performed with dignity, gentleness, and love; that the clergy may honour the respectable profession of teacher, in the person of all its members; that they may endeavour to secure to them in their parishes the consideration which is their due; and always support them with vigour and firmness.



**“Public schools are the basis of popular instruction in Prussia. The government of that country takes good care not to leave to chance or private speculation the noble task of the training of youth, nor does primary instruction depend at all upon private schools.”** But, notwithstanding the paramount importance conceded to the public institution, private establishments are permitted, though not without license, and liability to an inspection of the local school commission, which may inform the higher authority of any great defect or breach of regularity in such schools, and they may be suppressed when it is clear that they are not in accordance with the general system. The particular plan of tuition, the choice of books, of methods, and discipline are left entirely with the proprietors of the schools, and they are in fact benefited by the superintendence they are under, being commended and encouraged by those who regard the welfare and virtue of all persons, without exclusion of any useful enterprise, or private service to society.

Thus Cousin's division of his subject has been followed, through the *rules* of the Prussian system, the most prominent of which have been indicated; and it is hoped that their wisdom commends them so far to those who are now just introduced to the knowledge of this system, that they will possess themselves of the excellent document which is a full exposition of it, and satisfy themselves of the great capability of public instruction to exalt a nation, and to make any people under its best and completest influences, "holy, happy, rich"—*rich*, it is meant, according to the best sense—rich towards God—rich in good works—rich in an inheritance that fadeth not away.

*The facts* which illustrate the present applications of the Prussian system remain to be stated. "According to the latest census, the population of Prussia is 12,726,823. Out of this population it is computed that the children from seven \* to fourteen, in at-

\* The statute makes *five years* the legal period to commence school attendance—but usage does not enforce the law till the age of seven.

tendance at these schools, is 2,043,030, being thirteen fifteenths of all the children of the age mentioned.

The number of elementary schools in 1833 was 22,612, of the monarchy, and these employed 27,749 masters and mistresses. "We may be certain" says Cousin, "that there does not exist a single human being throughout that monarchy who does not receive an education sufficient for his moral and intellectual wants so far as school education is sufficient. This result, glorious and admirable as it is, is an incontestable fact." This was written with the school reports before his eyes. A respectable Prussian gentleman \* now in this country, told the writer that such was rather the aim and tendency of the Prussian system of education than its positive result. Cousin himself states that some of the provinces are more advanced than others, and that "Berlin shares the fate of all great cities, where a thoroughly exact control is peculi-

\* Dr. Julius.

arly difficult, and where the law cannot be rigidly enforced." But in Saxony and Brandenburg, "the taste for instruction is so generally diffused that parents anticipate the age fixed by law for sending their children to school;" therefore in those highly civilised provinces, the compulsory law of school-obligation is no compulsion at all, but is regarded as a general blessing, as education is in this country with some exceptions that might easily be overruled. There is a sufficient number of normal schools in the kingdom to supply *almost all* the masters of the public schools, elementary and intermediate, so that there is no remote place, nor any prejudice, nor mercenary exclusion, nor local poverty, nor deficiency of superintendence, nor lack of labourers, that can leave human beings to grow up in heathenism and sin, unpitied and untaught—without care of the state, or beyond reach of the ennobling and renewing influences of rational and Christian education.

The present occasion does not, perhaps, permit a more ample representation of the

rules and facts, which illustrate the Prussian system of education. It only remains to consider its spirit, and its possible application to the American people. For its spirit, what can be more worthy of a paternal government, what more salutary for the formation of national character, what more preventive of the deterioration and corruption to which uninstructed and unregenerate man tends?—M. Cousin truly says, “the whole fabric rests on the firm basis of Christian love.” The principles which enter into the institution are strictly in accord with the universality and beneficence of Christianity, and the system has the beautiful character of truth stamped upon it.—It is an experiment not a speculation—it is education “actually given and actually received.” And then how admirable are its extensiveness and thoroughness.—It is not the manna of the seventh day, the provision of emergency, but the bread of every day—it is not generosity, it is justice—it is not a gift, but the payment of a debt—it is not a charity that celebrates the giver,

but an obligation of the parent state, to the dependent child, and blesses alike him that gives and him that takes it. It makes law a magnificent benefactor to all that are the organs and the receivers of this great bounty, and unalienable blessing, and excludes from despotism itself every trait of severity and unreasonableness, of favour and preference, of neglected mercy, or selfish domination.

But if these schools only taught letters and sciences, if they formed no moral principles and habits; if they took no cognisance of the laws of duty; none of the defenceless state of a mind uninformed of the evil that is in the world; if they never turned the attention of the young to the Providence of God, and his divine attributes; if they never connected the present life to the eternal; if they afforded no expositions of morality; if they presented it only in negations; if they referred it exclusively to the Sunday, the minister, the church, the casual Sunday-school, and the self-culture of ripe age—to what mere world-

liness and technicality, to what selfishness and implied materialism, to what small effects and low purposes, would they be employed, and how much would they leave undone, which their broad policy, and tried efforts actually accomplish !

It has been shown that in the German schools great liberty is allowed in the use of the instruments of instruction. Masters are invited to progress and improvement, and to the examination of new elementary works, and though they cannot adopt new works without concurrence of the school-commission that is "free to adopt the best books as they appear;" and the lesson-books are carefully selected by the committee, and referred, previous to the adoption of them, to higher authorities—but cheapness, or any inferior consideration, does not hinder these several authorities in their preference of what is absolutely best, for it is their principle to "choose the methods best adapted to the growth of the human mind; the methods which generally and constantly enlarge the understanding, of the children,

and not such as instil merely mechanical knowledge." Under the influence of such principles, the teachers seek for the best books, they look confidently to the assistance of the committee for procuring them, and the latter may calculate upon the judgment of the higher commission for approbation of their judgment. In this sense, co-operation is power; the judgment of all parties concerned is mutually helpful in procuring the best instruments of instruction. Concurrence of this sort is much wanted in this country, for the regulation of school books, and is particularly desirable to intelligent persons employed in the preparation of juvenile books. At present the most philosophical mind can engage in such works, with small hope of success; the interests of booksellers, and of old copy-rights are formidable impediments to the dissemination of improved school books. School books are accounted of immense value in Germany; and the German school books are essentially different from ours. Mr. Bulwer, addressing himself to Dr. Chalmers, says, "While



we [the English] have so many schools organised, and so little is taught in them, just let me lead your attention to the four common class books, used in all the popular schools of Saxe Weimar;" and then he describes the books which are so infinitely more instructive than our multifarious books of extracts. Adaptation—Connection—Progress, are the principles upon which they are formed. Morality and religion, not sectarian in the least, but the truths acknowledged in all religions, the laws of the external world, and of the human constitution, enter into their plan. The culture of all the faculties, the conscience, affections, reason, and imagination, is attempted in a *certain measure*, that is, the measure of probable and possible development; and they are perfectly intelligible to young minds of ordinary power. Such books are an invaluable help to a rational and faithful teacher. Of the German books, Mr. B. says, "such is the foundation of the lofty, united, and intellectual spirit which distinguishes the subjects of Saxe

Weimar," and, we might add, not of Saxe-Weimar alone, but of every community put under the influence of this peculiar mode of culture.

Can the Prussian mode of education be applied to this country? It is difficult to give answer to this question. It has been adopted in France, by recommendation of Cousin, a man whose name stands first as a benefactor of nations in this age, but not without national modification; and Cousin believed that after ten years of experiment it would require new adaptations to the French people. We may not be able to adopt its whole economy, it may not be desirable to us. At any rate, as teachers of the young, we, who are here assembled, can only follow its suggestions, for it requires the word of legislation to order its operation, and it requires the public suffrage to receive it. In Germany, Francke and Von Rochou showed the importance and practicableness of improved schools by forming schools for teachers at their own expense; A very able writer, Basedow, urged upon the public mind new

methods, and constructed, also, at his own expense, new school books, and illustrations of the sciences; and a sovereign prince aided their enterprises. And this for the special advantage of a people ready for the reception of the benefit, but which it has taken nearly a century to impart fully to them. We are, it is true, in a different state already much advanced in the use of science and letters, and feeling the importance of them to our whole nation, and to posterity; and, we are, severally, and separately, as trustees of schools, or principals of them, allowed much liberty in our function. We are, in a great measure, able to enlarge its uses, exalt its influence, and choose its instruments.

Before education in this country can produce its best fruits it must be reformed. This is not said to depreciate what is good, but to increase that which is good, and correct whatever is imperfect in our practice. In New England generally all the people can read, but all over the country there is a vast misapplication and deficiency of means

which might turn education to better account. In some parts of the country, out of New England, multitudes are growing up in total ignorance, and almost every where, the common schools are far below what they ought to be. No compulsory law is necessary in any part of the United States, for inducing the people to send children *to good schools*; but in all parts the schools would derive much of their efficacy from the inspection and regulation of an enlightened and vigilant public authority. When once the legal managers of schools shall become acquainted with the means of affording education of the best quality to the people, and shall make it appear that they endeavour to procure it for them, parents will feel perfect confidence in the public institutions, and private ones will emulate their excellence. In the present state of our popular education those who can possibly procure it, obtain other and casual instruction for their children, of necessity, much inferior to that which the collective means of any community, wisely and faithfully ap-

propriated, might afford to all the children, provided they were assorted in a natural classification, and instructed according to their different stages of progress, by judicious persons, with suitable, varied, and progressive books in their power. At present a large portion of the children, withdrawn by pride or principle, from the popular schools, receive a substituted instruction, of which no enlightened cognisance is taken, and they are at the mercy of speculators; whilst those who must rely upon the public institution often suffer from it; as the disesteem in which it is held serves to depreciate it; and the numbers withdrawn, which might countenance and illustrate a good system, are so many supports removed.

Schoolmasters worthily educated, adequately paid, and encouraged, and assisted by intelligent and faithful supervisors, would effect great improvements in society. The qualifications and suitable education of schoolmasters must depend upon what they are expected to teach, and how they are regarded in society, as well as how they are

paid. It has been shown how much dignity the German system attaches to the profession, and how it is cherished and guarded. Acknowledged want of good teachers, and proper respect paid to their wants and their happiness, will create a supply of them. It may be objected, that such education as the projectors of improved systems demand for the people, cannot be paid for. Every thing else is paid for, according to its quality. All functions of government and magistracy; all military defences, and penal inflictions are paid for. Some of these would cost less, and some would fall into disuse, if knowledge cost more. But if no more should be paid, than is now paid for education, if persons were thoroughly taught how to teach, and what to teach, they would teach well as cheaply as they now teach ill, and they would be as well satisfied as they now are. Of the useful and contented teachers of the humblest cottagers of the poorest villages in Germany, Mrs. Austin, says—"if ever poverty appeared on earth, serene, contented, lofty, beneficent, grace.

ful, it is here. Here we see men, in the very spring time of life, so far from being made, as we are told that man must be made; restless, and envious, and discontented by instruction, taking indigence and obscurity to their hearts for life; raised above their poor neighbours in education, only that they may become the servants of all, and may train the lowliest children in a sense of the dignity of man, and the beauty of creation, in the love of God, and of virtue." Who will say that the function of a teacher is not a holy and a high vocation, and that he is not a minister of God for good?

Who shall afford a standard to teachers, and a method of attainment? Teachers are not likely to do it. Each for the most part practises under circumstances of too much restraint and obscurity, to enable him to set up any very superior methods or means of teaching, or to give them wide efficiency. Lyceum members, and those who can address the public through the press—Patrons and trustees of schools, have a better opportunity to inform the pub-

lic extensively on this subject, and by their influence, to establish schools for teachers; to patronise good works designed for the use of the young; to expose all imposture and unfaithfulness in teaching, and all lifeless mechanism; in short, to strengthen the hands and encourage the hearts of upright and enlightened teachers of both sexes, and to reject and exclude all others; and thus to form the coming age to a higher moral intelligence, and superior character than this, our day, assumes.

That part of the Prussian system of education most imitable by us is the adoption of rational school books. The teaching to read and the practice of the art of reading, when acquired, is a great opportunity to inculcate useful truth. So persuaded are the Germans that the sense of words, whenever presented to children as the means of information, should be perfectly clear to them, that they do not give them a written copy to imitate; which has not obvious and applicable meaning, nor a book to read which does not thoroughly explain itself; nor a



lesson that is not appropriate to their real circumstances, or their probable development. They condescend to the young mind, and yet are in advance of it. They address curiosity and all the faculties at proper times, and intersperse all narrative and all reasoning with interrogations that exercise the moral and rational judgment continually.

The books which can do this are not fragments of men's books, cut up for the use of children, they are not oratory detached from history, poetry, from criticism, and parts of sermons, or unprofitable fictions. "These are," says a recent writer\* in high and deserved estimation, "indications of a revolution in the system of education, which will probably lead to great and beneficial results," and he predicts that this revolution will consist of the adoption of what may be considered rational means, among which he regards books as the chief.

\* Jonathan Dymond. *Essays on the principles of Morality.*

"Children" says he, "will learn to read well when the books are delightful," that is, when they interest, excite, inform, and satisfy the young reader. "We complain," he proceeds, "of the aversion of the young to learning, and the young complain of their weariness and disgust. It is in a great degree our own fault. Knowledge is acceptable to the human mind, but we may, if we please, select such kinds of knowledge and such modes of imparting it, as shall be, not agreeable but repulsive." This truth is more apparent than the revolution which Mr. Dymond thought he foresaw ten years ago. The practice, which disregards the more needful and acceptable sort of instruction, and perseveres in preferring the less attractive and valuable, is continued. We have multitudes of new school books, it is true and they supplant old ones, but in what do the new differ from the old ones? They are all "judicious selections" so called. But in them the thing that hath been is the thing that shall be, under another form, as little edifying as ever. The more recent

books, like their predecessors, are scraps of extracts, almost wholly unfit for the young of both sexes, and especially so to females. Instead of principles and expositions, the former drawn from facts, and the latter illustrated with skill and amplification, new school books contain more moral essays, more fugitive poetry, and more parliamentary speeches. We have Channing in place of Blair, Hemans rather than Pope, and Webster in preference to Pitt; and nearly the same quantity of warlike odes, and the same laudation of misnamed heroes, and martial enterprises, as those who take no cognisance of the Christian law of love. What better fruits can grow out of this change of books?

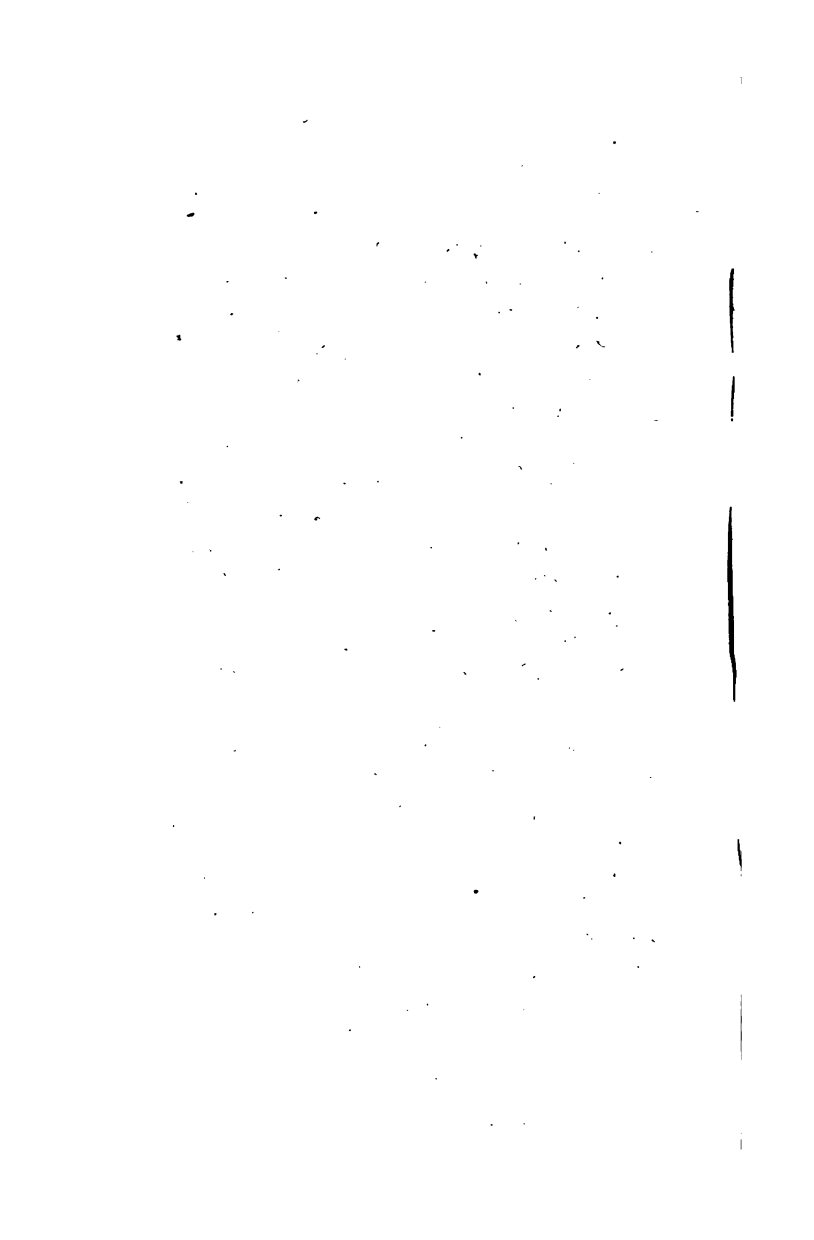
The greatest men that ever lived have been in favour of adapted and moral culture. Socrates loved the young, and all his hope of human improvement in the guilty age, in which he lived, was from them, and by means of enlightening their eyes daily. Milton, who, great as he was, "the lowliest duties on himself did lay," trusted only

to adapted instruction to penetrate the young with all good influences. John Locke, a philosopher as well known for his excellent common sense as his deep thinking, earnestly counselled instructors of the young to follow a natural method, and to furnish the understanding according to its wants and its relish. "What pleasure or advantage," says, Mr. Locke, "can it be to a child to exercise himself in reading those parts of a book of which he understands nothing." What boy understands Gray's Elegy, or Hamlet's soliloquy, or Satan's address to the Sun; or what does it profit a girl to read Lochiel's warning, or Lord Lyttleton's Dialogue between Locke and Bayle? We might multiply authorities against such practices, particularly Miss Edgeworth, and Dr. Spurzheim; but we forbear, except to trespass a few minutes longer on your patience. We will conclude these suggestions by a short extract from Dr. Spurzheim's work on Education.

There should be, says Spurzheim, schools for infants, children, and youth, where posi-

*tive notions of things*, [accurate ideas] their uses, and the means of self-improvement are communicated. I hope, he continues, that the time will come, when every one will learn to read, write, and cipher, in the same institution, and by the same authority, where morality shall be shown in action, and imposed as a duty, and where mutual civility and refinement of manners will be inculcated. I hope that places of instruction will furnish abundance of ideas, which the learner will learn the art of communicating to others, and that the knowledge thus acquired will extend through every stage of life, and every class of society, and that this knowledge will be practical, from the most common notions of household affairs and agriculture to the deeper conceptions of art and the principles of science. I hope also that the time will come when nothing shall be taught in the school *merely for the school*, but every thing in reference to the uses of future life. When religious sentiments will be cultivated in every one, not in words merely, but

in deeds; not in superstitious formalities, but in harmony with reason and charity; and that in the school the young will learn every public and private virtue, and become qualified to value, to enjoy, and maintain religious and civil liberty, as well as to raise the standard of true wisdom, and augment the general amount of personal and domestic happiness, in the world. These are rather the suggestions, than the exact words, of Dr. Spurzheim, but they express perfectly the true ends of instruction, and they are happy, who, hearing them, shall imbibe their spirit and accomplish their ends,



## NORMAL SCHOOLS

IN

## PRUSSIA.

ONE of the most judicious, elegant, and convincing articles, ever written on the subject of public instruction, is Mrs. Austin's preface to the Report of Cousin. Her mind perfectly apprehends the universal features of this beautiful system. She sees that of knowledge, all cannot provide for all, and that the mind that feels the want, cannot procure the supply. She knows that the wise must have pity upon the ignorant, and them that are out of the way, and that they must enlighten the blind, and raise the low. She believes, also that national virtue is obtained and cherished by general intelligence, that neither grow spon-



taneously, but are a result of the care and beneficence of the most enlightened and disinterested spirits of a country. To such minds all that she says is properly addressed. She believes that such exist in the stations of middle life, and she writes to just thinkers, and to those who are perfectly sincere, in morals, whoever they are, and wherever they may be, and can exert any influence to those truly desirous to dispel error and enlarge the limits of truth and right reason, to those who would extend and secure the happiness of a people, who can alone become zealous of good works through information of immutable principles of right and wrong.

Mrs. Austin believes that in England a great fault is committed in the offering of selfish motives, of false ambition, to young persons; we wish that we in America were free from this error. The selfish principle in human hearts is strong enough in itself, without being commended and praised as a salutary incentive to intellectual labour. Truth, for its own sake, wisdom, because its ways are pleasantness; benevolence, because

it gives and gains the greatest good; a feeling of brotherly kindness and of public spirit, are the influences which that admirable writer commends to be infused into the preceptive and practical parts of popular education. In this country, in entire opposition to this liberal and safe course, the visiters of schools often address the most selfish and deceptive motives to boys, as inducements to diligence and perseverance. "You have heard," sometimes say these counsellors, "of the wise Franklin who became one of the chief men of this nation; a minister from our government to Europe, who lived and died, honoured and admired by all who knew or heard of him. This man was a mechanic—a printer; but by means of his industry, and fidelity in whatever he undertook, by the information of all kinds with which he stored his mind, he rose to this extraordinary eminence among his fellow citizens. You have heard also of the good Roger Sherman, of Connecticut; of his independence and honesty; his excellent understanding and judgment.

He was bred a *shoemaker*. But he was not destined to spend his days at the last. His superior mind, and correct notions of politics, obtained for him the honour to aid in the public councils; to attain to many dignified places; to stand high in the esteem of the greatest men in the land. These examples are set before you that you may do likewise; that you may be as well informed and as faithful as these honourable persons, and that you may secure to yourselves equal advantages. And if you should resemble these great men, what is to hinder you from being as *fortunate* as they were; as much distinguished? How many of the *richest* men in this country; the greatest merchants and lawyers in it, have been *poor boys*! There is nothing to prevent you from following their examples, and attaining to their *good fortune*. It is to be hoped that you will not forget this truth, that you will not neglect your opportunities, and come short of their success in the world." Such is esteemed by many to be a very sensible lecture.

Now it must occur to every sound mind

that this is false in principle. If all the printers in Franklin's time, or one tenth of them, had resembled him in all points of sufficiency for public duties; and if all the shoemakers, or any number of them, in Connecticut, had been as wise as Mr. Sherman, there was but one mission for the printers, and one seat in congress for the shoemakers. And though the merit of all had been exactly the same, the reward of that merit, did it really consist in power or place, could not possibly be accorded to all. Printing is more in request than diplomacy, and shoes are more needed than legislation, that is, a certain sort of want is more generally felt and acknowledged, more imperious in its demands, than another class of wants in the community. A very few persons indeed, relatively to the whole, can supply the rarer want; and a very large number are absolutely necessary to supply the daily, physical, and outward need of society. The common provisions of education, and the common chance of success in life, must be for the latter chiefly in their

original vocation. So few are the high places of earth; and young persons are so quick-sighted in perceiving "that which is set on a hill;" and so very ready of their own accord to explore the upward path, how hard soever to climb, that it is more just, and more judicious, to set before children rational and probable views of future life than the stimulants of a vain and deceitful ambition; ambition, which often makes them self-seeking, encroaching, and vain-glorious prematurely, and too often leaves them in the end without any moral correction in the mind, a prey to the bitterest disappointment.

This truth is set forth with convincing power by the translator of Cousin. "It seems to me," says Mrs. Austin, "that we are guilty of great inconsistency as to the ends and objects of education. How industriously have not its most able and most zealous champions been continually instilling into the minds of the people that education is the way to advancement, that 'knowledge is power,' that a man cannot 'better

himself? without some learning! And then we complain, that education will set them above their station, disgust them with labour, make them ambitious, envious, dissatisfied! We must reap as we sow. We set before their eyes objects the most tempting to the desires of the most uncultivated men, we urge them on to the acquirement of knowledge by holding out the hope that knowledge will enable them to grasp these objects: if their minds are corrupted by the nature of the aim, and imbittered by the failure which must be the lot of the mass, who is to blame?

“If, instead of nurturing expectations which cannot be fulfilled, and turning the mind on a track which must lead to a sense of continual disappointment, and thence of wrong, we were to hold out the appropriate and attainable, nay, unfailing ends of a good education; the gentle and kindly sympathies; the sense of self-respect, and of the respect of fellow men; the free exercise of the intellectual faculties; the gratification of a curiosity that ‘grows by what it feeds on,’

and yet finds food for ever; the power of regulating the habits and the business of life, so as to extract the greatest possible portion of comfort out of small means; the refining and tranquillising enjoyment of the beautiful in nature and art, and the kindred perception of the beauty and nobility of virtue; the strengthening consciousness of duty fulfilled; and, to crown all, 'the peace that passeth all understanding;' if we directed their aspirations this way, it is probable that *we* should not have to complain of being disappointed, nor *they* of being deceived. Who can say that wealth can purchase better things than these? and who can say that they are not within the reach of every man of sound body and mind, who, by labour not destructive of either, can procure for himself and his family, food, clothing, and habitation."

The design of all popular education is not to raise up extraordinary individuals, but to exalt the nation, to elevate whole classes of people. Not to make the American people or any particular nation, superi-

or to other people in physical resources and power, but to develop the whole faculties of the human being and of aggregate man; to multiply his defences against evil, and his capabilities of enjoyment; to afford to every man security and enjoyment of what belongs to himself individually, and to promote among all men mutual and safe confidence in their fellow men; to enlarge the commerce of good offices, and multiply the interchanges of thought and affection in human society; and this must be done with some regard to the structure of civilised society.

All men are moral beings; all have the same rules of right and wrong to apply to their own circumstances. The circumstances of different classes of men however are, and must be, different. There ought to be extra provisions for extraordinary means to obtain, and extraordinary capacity to profit by, but there should be besides in very well regulated state, one ample institution for the benefit of the whole people, superior to all private and selfish dealings,



in the sale and barter of knowledge. This should supply what is wanting, correct what is wrong, and prevent what might else be depraving, in private and casual education. Such an institution Prussia has established for all her children, and it is tending to produce its natural effects. Such an institution France has imitated from this great national experiment. Time, the demonstrator of all true politics, and of all human projects, well or ill devised, will show with how much efficacy in improving the morals and manners of her people. Could this institution fully accomplish its proposed ends, what wise legislator would refuse to urge similar provisions for the public virtue and happiness upon any community now destitute of them.

The direct instruments of this system of education are, first of all, qualified teachers. How these are disciplined and prepared for their function will be most correctly shown in the representation of Cousin, who has described, in a very interesting manner, some of the institutions which exist in Prussia for the education of schoolmasters.

One of the most important features of the normal school is the function of its head or director. "It is the constant practice of the ministry in Prussia,—to be scrupulous to the last degree in the choice of a director, and then to leave him great latitude at the beginning, with reservation to the minister to judge of the whole by the results, and to interpose his authority after full knowledge of facts."

*Extract from the Instructions for the Director of the Primary Normal School of Potsdam.*

"These instructions, which prescribe the duties of the director, are rather calculated to suggest the point of view under which he ought to regard his office, than to define his functions and occupations with precision. These may undergo various modifications from unforeseen circumstances; and the director of an establishment ought not to adhere to the literal meaning of official rules, but to be guided by more large and elevated conceptions, and wherever the law is silent,

to supply the deficiency from his own intelligence.

“All that a rational and a pious father of a family is to his household, the director ought to be to the whole establishment and to each of its members; the kind friend and colleague of all the pupils and masters who are animated with a true feeling of their duties; on the other hand, the severe and inflexible ruler of those who refuse to listen to the voice of reason and of religion.

“He ought to pay attention to the smallest things as well as to the greatest, that nothing may trouble the harmony of the entire machine committed to his watchful guidance.

He is bound especially—

“1. To manage the pecuniary affairs of the establishment.

“2. To superintend the domestic economy and the steward; to have an eye to the library and to all the instruments, &c. necessary for the school;

“3. To preserve and add to these, and to

give an account of the funds appropriated to the purchase of books, &c.;

"4. To carry on the correspondence, to make the report to the school-board on the normal school and the school attached to it; to send in a list of candidates for admission, to keep the archives, &c.;

"5. To call up, examine, and choose the candidates for admission, with the advice of the masters;

"6. To draw out and present plans of study, after having referred them to the conference of schoolmasters, and to distribute and arrange the subjects of instruction, according to the plan approved by the competent authorities;

"7. To overlook and direct the masters, both in their moral conduct and their functions;

"To organise and direct the schoolmasters' conferences, and to draw up prospectuses for them;

"9. To fix and direct the public examinations of the normal school and the school attached;

“10. To maintain the high discipline of the normal school, and of the school attached by all possible means, even to the expulsion of a student, after the decision of the conference of masters; subject, however, to the obligation of making an immediate and circumstantial report to the competent authorities.

“It is impossible more completely to justify the confidence of the ministry than Mr. Striez, the director of the Potsdam School has done. From year to year the normal school confided to his care has made extraordinary progress, and in 1826 he laid before the public an account of it, which excited the liveliest interest. This account I place before you; it will give you an accurate and complete idea of the material and moral condition—of the whole internal life—of one of the best primary normal schools of Prussia.

*Report of the Primary Normal School  
at Potsdam, by F. L. G. Striez, Direc-  
tor of this School and Minister of the  
Gospel.*

HISTORICAL STATEMENT.

“Until the middle of the last century there were no primary normal schools in Brandenburg. The schoolmasters were appointed by the parishes, either with the approbation of the authorities or without their knowledge, and were all drawn from the primary schools then established. All that was required of these masters, who were chiefly mechanics, was to be able to read, say the catechism, sing tolerably a few well-known psalm-tunes, and to write and cipher a little. Numbers of shepherds, employed in summer-time in keeping sheep, during winter assumed the office of teachers of youth. The nobility used generally to bestow the place of schoolmaster (if it was at their disposal,) on their valets or grooms, as a reward for past services. The primary schools in towns sometimes had masters a

little better informed, but even they had neither good taste nor method in their manner of teaching.

“Johann Julius Hecker, chief councillor of the consistory at Berlin, and minister of Trinity church, was the first who undertook to train young men for the art of teaching. With this view he founded a school to supply masters for his own diocese.

“This establishment, founded in 1748, remained for some time a private one; in the year 1753, it was raised to the rank of a royal primary normal school for schoolmasters and parish-clerks. The provincial authorities were enjoined, in a Cabinet order published the 1st of October, 1753, to select, as far as possible, the members of this establishment for the royal places of parish-clerk and schoolmaster.

“But this primary normal school was still far from meeting the constantly increasing wants of the province, and little merited the name of a royal school. The pupils, scattered in all parts of the capital, were not properly watched nor directed in their

studies. Being all mechanics, they laboured at their trades rather than their studies, and were besides exposed to the influence of the corporation spirit,\* and to the seductions of a great town. In fact, the time which they devoted to their studies at the normal school was in general too short to afford any hope of effecting the end proposed.

“In 1771, Frederick the Great appropriated 4000 crowns, interest upon a capital of 100,000 crowns, to the improvement of the country schools in the Electoral March; he used on this occasion the following expressions: ‘Primary education, especially in the country, has been hitherto much neglected; it becomes imperative to remove the bad masters, and replace them by competent men.’ Understanding that the schools were better organised in Saxony, he ordered that masters should be drawn thence,

\* In Germany the members of each trade, till very recently composed a *Zunft*,—guild, or corporation.—  
TRANSL.



and put in the place of those whom it might have seemed fit to remove, in spite of their being dependents on the crown or on the nobles. An increase of salary was to be allowed to the new masters, from the special fund lately created; and the individuals most distinguished among them to be held out to the primary normal school as *models for masters in training*.

But the benevolent intention of the king could not be entirely realised; either the persons intrusted with its execution were negligent, or they found it difficult to draw skilful masters from Saxony. To obviate this inconvenience, it was determined to place in the schools which were susceptible of reform, theological candidates, who should fill the office of masters.

“This arrangement not answering the purpose, some lesser normal schools, indeed, sprang up insensibly at Berlin; but either they were not of long continuance, or they remained unimportant; or else they had no other view than to form masters for Berlin and the neighbouring towns of an inferior order.”

Such was the state of things when, in 1809, the regency of Potsdam, the ecclesiastical authorities, and the school-deputation began to give a new direction to the system hitherto followed in primary instruction.

Nothing was more strongly felt than the want of good masters. Exact information was eagerly sought as to the condition of the primary normal school at Berlin, and in 1810, great improvements were effected in this establishment. Upon their success depended, in part, whether this school should be continued and remain at Berlin, or whether it should be transferred to another place. Now, on experiment, the measures adopted appeared inapplicable to the establishment at Berlin, and the primary normal school of Berlin was superseded by that of Potsdam.

#### PRESENT ORGANISATION OF THE NORMAL SCHOOL.

##### 1. *Direction and Inspection.*

The normal school and its annexed school are placed under a director or principal, subordinate to the royal *school-board of the*

*province* of Brandenburg at Berlin, and to the minister of public instruction.

The last-named authority lays down the principles to be followed in this school, as in all other public schools; exacts an account of all important matters, such as the nomination of the masters, and any change in the fundamental plan of the studies; and receives every year, through the medium of the royal school-board, a detailed report, prepared by the director of the school.

The school-board is charged with the special inspection of the normal school: it must watch its progress, and from time to time send commissioners to make inquiries on the spot. It examines also and approves the plan of studies.

## *2. Building.*

The normal school, situated near the canal and the Berlin gate, is a large edifice two stories high, with a frontage of 127 feet, and considerable back-buildings, which, joined to the main building, form a square within which is a tolerably spacious court. The whole comprehends:

" 1. A family residence for the director or principal, and another for a master;

" 2. Three apartments for three unmarried masters;

" 3. An apartment for the steward and his servants, and sufficient convenience for household business and stowage;

" 4. A dining-room for the pupils, which serve also for the writing and drawing class;

" 5. An organ-room, in which the music-lessons are given, the examinations take place, and the morning and evening prayers are said;

" 6. Two rooms for the scientific instruction of the pupils;

" 7. Four rooms for the classes of the annexed school;

" 8. Five rooms of different sizes, and two dormitories for the pupils;

" 9. Two infirmaries;

" 10. A wash-house;

" 11. Two cabinets of natural history;

" 12. Granaries, cellars, wood-houses, &c.

### 3. *Revenues,*

Are afforded by state funds, by fees from pupils, and from children at the primary school—which serve to pay—

- “ 1. The salaries of the masters;
- “ 2. The household expenses;
- “ 3. The materials for instruction for the normal school and the school annexed;
- “ 4. The garden-ground; .
- “ 5. The heating and lighting;
- “ 6. The repairs of the building, furniture and utensils, the insurance, taxes and expenses of the house, &c.;
- “ 7. The maintenance of the pupils.
- “ 8. The physician and surgeon.

### 4. *Inventory.*

“ The establishment contains the following articles;

- “ 1. Things required in the economy of the house, kitchen-utensils, tables, forms, &c. ;
- “ 2. Sufficient and suitable furniture, consisting of chests of drawers, tables, forms, chairs and boxes, for the class of the nor-

mal school, and the school for practice, and for the masters' rooms, &c. There is also, for the poor pupils, a certain number of bedsteads with bedding;

" 3. A considerable library for the masters and pupils, as well as a good collection of maps and globes for the teaching of geography;

" 4. A tolerably complete collection of philosophical instruments;

" 5. A collection of minerals.

" 6. A collection of stuffed birds, and other objects in natural history;

" 7. The instruments most required in mathematical instruction;

" 8. Complete drawing apparatus;

" 9. A very considerable collection of music;

" 10. A very good organ, a piano-forte, seven harpsichords, and many wind and string instruments.

*5. Domestic Economy and Maintenance  
of the Pupils.*

" To support about eighty pupils, and to

preserve cleanliness in the house, a steward has been appointed, whose duties are specified in a contract renewable every year.

“The food of the pupils is good and wholesome, which is proved by the state of their health. Some parents think it needful to send their children eatables, or money to purchase them. They are wrong, for the children have no such want; on the contrary, so far from being advantageous, these presents only serve to take away their appetite at meals, and to make them dainty and gluttonous. The orphans and those whose parents are too poor to send them any thing, are exactly those who are the strongest and healthiest.

“The director is almost always present at meals, to be sure of the goodness of the food, and to prevent any irregularity in the serving up.

“Sick pupils are sent to the infirmary, and are attended by the physician or surgeon of the establishment.

#### 6. *Masters.*

“All the masters belong exclusively to

the establishment, in which also they live. Each of them with the exception of the principal, (whose number varies from twelve to sixteen,) gives from twenty-four to twenty seven lessons a week.

"The number of lessons being so great, one of the cleverest pupils trained in the house is employed as assistant master, so that the number of masters in fact amounts to six.

### *7. Number of Pupils.*

"The number of the pupils is fixed by the regulation at from 75 to 80, and is now 78,\* of whom 72 live in the establishment; the other six have obtained a license to remain with their parents in order to lessen the expense of their maintenance.

"This number is determined not only by the building, but also by the wants of the province. The number of pupils to be admitted is very easily determined. It depends on the average number of new masters required in a year by the depart-

\* 1831.



ment. This principle is fundamental. It is absurd to gather together at random a crowd of students who have no security for obtaining employment.

8. *What is required of Applicants for Admission.*

"Once a year, 26 pupils are admitted. Of these are required—

"1. Good health and freedom from all bodily infirmity. (Obstacles to admission would be, exceeding smallness of stature, short-sightedness, or a delicate chest;)

"2. The age of 17 complete;

"3. The evangelical religion;

"4. A moral and religious spirit, and a conduct hitherto blameless;

"5. A good disposition and talents, amongst which are a good voice and a musical ear;

"To be prepared for the studies of the normal school by the culture of the heart and mind: to have received a good religious education (which shall include a knowledge

of the Bible and biblical history;) to be able to read; to know the grammar of the German language, of composition, arithmetic, the principles of music.

“A written request for admission must be sent to the director, by June at the latest, accompanied with—

“1. A certificate of birth and baptism;

“The director enters the petitioners on a list, and in the month of June or July invites them, by letter, to present themselves at the examination which takes place in July or August.

“The examination is conducted partly in writing, and partly *viva voce*.

“As a means of ascertaining the acquirements of the candidates, and of judging of their memory, their style, and their moral dispositions, an anecdote or parable is related in a clear and detailed manner, summing up and repeating the principal points, after which they produce it in writing, with observations and reflections.

The oral examination usually includes

only religion, reading, grammar, logical exercises, and arithmetic.

They are also examined in music.

“After the examination, the talents and merits of the respective candidates are conscientiously weighed and compared, in a conference of the masters. The choice being made, it is submitted to the sanction of the royal school-board, with a detailed report of the result of the examination.

At the end of some weeks the candidates are informed of the decision; their admission is announced, or the reason which prevented it stated; with either advice to give up their project entirely, or suggestions relative to their further preparation.

“The admitted candidate is bound to bring, besides his clothes and books, amongst which must be the Bible and the prayer-book used in the establishment, half-a dozen shirts, six pairs of stockings, a knife and fork, and, generally, a bedstead with all requisite bedding.

“He is also bound to sign, on his entrance an engagement to the director, with

the consent of his father or guardian, to observe the rules of the institution, to hold his future services at the disposal of government, or to refund all expenses incurred on his account.

“The normal school is by no means designed for those who are unfit for any business, and think, if they can read and write, they are capable of becoming schoolmasters. This notion is so deeply rooted, that you hear fathers declare with all the simplicity in the world—‘My son is too delicate to learn a business,’ or ‘I don’t know what to make of my son, but I think of getting him into the normal school.’ We reply to such, that the pupils of the normal school must, on the contrary, be sound both in body and mind, and able to brave the toils and troubles of a career as laborious as it is honourable.

“Much neglect unfortunately still exists on a subject which is of the highest importance—the methodical preparation of these young men for the calling which it is desired they should embrace.

“A false direction is often given to their

preliminary studies. A young man is believed to be well prepared for the normal school, if he have passed the limits of elementary instruction; and if he have acquired a greater mass of knowledge than other pupils. It frequently happens, however, that candidates who come strongly recommended from school, pass the examination without credit, or are even rejected.

“The most immediate and the most important aim of all instruction, is to train up and complete the Man; to ennoble his heart and character; to awaken the energies of his soul, and to render him not only disposed, but able, to fulfil his duties. In this view alone can knowledge and talents profit a man; otherwise, instruction, working upon sterile memory and talents purely mechanical, can be of no high utility. In order that the teacher, and particularly the master of the primary school, may make his pupils virtuous and enlightened men, it is necessary he should be so himself. Thus, that the education of a normal school, essentially practical, may completely succeed, the young candidate must possess nobleness

and purity of character in the highest possible degree, the love of the True and Beautiful, an active and penetrating mind, the utmost precision and clearness in narration and style.

“Such above all things are the qualities we require of young men. If they have reached this state of moral and intellectual advancement by the study of history, geography, mathematics, &c., and if they have acquired additional knowledge on these various branches, we cannot but give them applause; but, we frankly repeat, we dispense with all these acquirements, provided they possess that *formal instruction* of which we have just spoken, since it is very easy for them to obtain in the normal school that *material instruction* in which they are deficient.

“It is nevertheless necessary to have some preliminary notions, seeing that the courses at the normal school are often a continuation of foregone studies, and that certain branches could not be there treated in their whole extent, if they were wholly unknown to the young men when they entered. We

have already mentioned the branches they should be most particularly prepared in; but this subject being of the greatest interest, we shall conclude this chapter with some suggestions on the plan to be followed.

“1. *Religion*. To awaken and fortify the religious spirit and the moral sentiments. For this purpose the histories and parables of the Bible are very useful. Frequent reading and accurate explanation of the Bible are necessary. .

“As to *general history*, there is no need of its being circumstantially or profoundly known, but the young men should be able to refer with exactness to those historical facts which may be profitably used to form the heart, to exercise and rectify the judgment, to infuse a taste for all that is grand and noble, true and beautiful.”

It appears here, that mere chronological tables and books or abstracts do not satisfy the German notion of learning history. The philosophy of history, its moral spirit, is communicated in the very first lessons to the humblest minds. A brief list of some of their elementary works follows:

"1. *Examples of Virtue*, a collection of noble deeds and characteristic traits from universal history, &c., 3 vols.

"2. *School of Wisdom and Virtue*.

"3. *Logical Exercises*. These ought to tend to produce in young minds clearness and accuracy of ideas, justness of judgment, and, by consequence, precision and facility in oral and written explanations.

"4. *Exercises for learning to think in a methodical and natural manner.*"

These are a few of the books used in the normal schools. Their very titles express that they aim by direct means to sow the good seed of moral truth in the juvenile mind. It is intended to furnish in another place some further notice of the general character of the books used in the Prussian schools.

"5. *Reading*. When once the pupil can read fluently, he must be taught to give emphasis to his reading, and to feel what he reads. He should be habituated to recite, and even gradually to analyze the phrases and periods he has just read, to change the



order, and express the same idea in different words—to put, for example, poetry into prose, &c. Thus these exercises serve at the same time to teach him to think, and to speak. We advise also that he be made to declaim pieces he has learnt by heart.

“6. *Arithmetic*. This does not include either methods of abstruse calculation or practical arithmetic. Nothing more is required of the pupil than to use figures without difficulty, and to calculate in his head.

“All the pupils are bound to pursue the course of the normal school for three years; their acquirements and instruction would be incomplete if they did not conform to this regulation.

9. *Education of the Pupils by means of Discipline and of Instruction.*

“This important subject is of far too great extent for us to attempt to exhaust it here. We shall take a future opportunity of entering upon it, and show how all the branches of instruction are treated in the normal school.\* At present we shall content our-

\* Page 105.

selves with the mention of the principles which regulate the instruction and general discipline.

“ In the education of the masters of primary schools the wants of the people must be consulted.

“ We have abundant proof that the well-being of an individual, like that of a people, is no wise secured by extraordinary intellectual powers or very refined civilisation. The true happiness of an individual, as of a people, is founded on strict morality, self-government, humility, and moderation; on the willing performance of all duties to God, and his neighbours.

“ A religious and moral education is consequently the first want of a people. Without this, every other education is not only without real utility, but in some respects dangerous. If, on the contrary, religious education has taken firm root, intellectual education will have complete success, and ought on no account to be withheld from the people, since God has endowed them with all the faculties for acquiring it and since

the cultivation of all the powers of man secures to him the means of reaching perfection, and, through that, supreme happiness.

“Religious and moral instruction, far from leading to presumption and a disputatious spirit, on the contrary, produces in man a consciousness of his weakness, and, as a consequence, humility. The object then should be, to give the people solid and practical knowledge, suited to their wants, which will naturally refine and soften their habits and manners.

“If such be the instruction the people ought to receive, that of the masters of the primary schools is at once determined, and the principles to be followed in the instruction of our pupils are equally clear.

“A more definite direction is given to religious and moral instruction by belief in the revealed word of God in the Holy Scriptures. But this belief must not be simply historical, as amongst the learned. It ought rather so to penetrate the heart of man as to produce a constant endeavour to

have his thoughts, sentiments, and actions, in strictest harmony with the word of God. It is, then, on the living conviction of the truths and doctrines of Christianity, that we base the religious and moral character of our pupils. Enemies to all needless constraint, we allow the young men all the liberty compatible with our responsibility, with our duty of guarding them from every seduction, and with the internal order of the establishment. We are indulgent to faults which arise not from bad disposition, but we punish unkindness and rudeness even in look and gesture.

“Our principal aim, in each kind of instruction, is to induce the young men to think and judge for themselves. We are opposed to all mechanical study and servile transcripts. The masters of our primary schools must possess intelligence themselves, in order to be able to awaken it in their pupils; otherwise, the state would doubtless prefer the less expensive schools of Bell and Lancaster.

“We always begin with the elements,

because we are compelled to admit pupils whose studies have been neglected; and because we wish to organise the instruction in every branch, so as to afford the pupils a model and guide in the lessons which they will one day be called upon to give.

“With respect to *material* instruction, we regard much more the solidity, than the extent, of the acquirements. This not only accords with the intentions of the higher authorities, but reason itself declares that solidity of knowledge alone can enable a master to teach with efficacy, and carry forward his own studies with success.

“*Practical* instruction we consider of the greatest importance.

“All the studies and all the knowledge of our pupils would be fruitless, and the normal school would not fulfil the design of its institution, if the young teachers were to quit the establishment without having already methodically applied what they had learned, and without knowing by experience what they have to do, and how to set about it.

“To obtain this result, it is not sufficient that the young men should see the course gone through under skilful masters, or that they should themselves occasionally give lessons to their school-fellows; they must have taught the children in the annexed school for a long time, under the direction of the masters of the normal school. It is only by the familiarising themselves with the plan of instruction for each particular branch, and by teaching each for a certain time themselves, that they can acquire the habit of treating it with method.”

*Annexed School.*

“The annexed school was founded in 1825, and receives gratuitously from 160 to 170 boys. The higher authorities, in granting considerable funds for the establishment of this school, have been especially impelled by the benevolent desire of securing to the great mass of the poor children in this town\* the means of instruction, and of relieving the town from the charge of their education.

\* Potsdam.

“ The town-authorities agreed on their part, to pay one thaler and five silber-groschen (3s. 6d.) a year for each child. On this condition we supply the children gratuitously with the books, slates, &c., which they want.

“ The annexed school is a primary school, which is divided into four classes, but reckons only three degrees : the second and third classes are separated from each other only for the good of the pupils, and for the purpose of affording more practice to the young masters.

“ The first class with the two above it, forms a good and complete elementary school; while the highest presents a class of a burgher school, where the most advanced pupils of the normal school, who will probably be one day employed in the town schools, give instruction to the cleverest boys of the annexed school.

“ Here is a table of what is taught in this school.

SUBJECTS TAUGHT.	Lowest class.	The two middle classes.	Highest class.
	Lessons.	Lessons.	Lessons.
1. Religion . . . .	4	4	3
2. Reading . . . .	6	6	2
3. The German language	6	4	4
4. Arithmetic . . . .	3	4	4
5. Geometry and drawing	2	2	2
6. Writing . . . .	3	3	4
7. Singing . . . .	2	3	3
8. Mathematics . . . .	—	—	2
9. Geography . . . .	—	—	2
10. Natural History . . .	—	—	2
11. History . . . .	—	—	2
No. lessons in the week	26	26	30

“We shall add a few remarks on this plan.

“1. In the two middle classes, the most common sorts of knowledge are taught, together with reading.

“2. The lessons in language consist, in the lower class, of logical exercises and anecdotes; and, in the middle classes, of exercises in language and grammar.

“The master of the normal school, who has prepared the young masters beforehand is present during the lesson given by them in the school of experiment. He listens,



observes, and guides them during the lessons, and afterwards communicates his observations and his opinion of the manner in which the lesson was given.

“It is requisite that every pupil of the normal school should teach all the branches in the lowest class in succession; for the master of a primary school, however learned he may be, is ignorant of the most indispensable part of his calling, if he cannot teach the elements.

10. *Departure from the Normal School; Examinations; Certificates and Appointments.*

“The pupils quit the normal school after having pursued the course for three years; for the lengthening of their stay would be an obstacle to the reception of new pupils.

“But they must first go through an examination in writing and *viva voce*, of which we give an abstract.

“1. All the pupils of the primary normal schools shall go through an examination on leaving.

“ 2. The examination shall be conducted by all the masters of the normal school, on all the subjects taught in the house, in the presence and under the direction of one or more commissioners.

“ 3. Every pupil, before leaving, shall give a probationary lesson, to show to what degree he possesses the art of teaching.

“ 4. After the examination is over, and exact accounts of the pupils leaving are given by the director and all the masters, a certificate shall be delivered to each pupil, signed by the director, the masters and the commissioners.

“ 5. This certificate shall specify the knowledge and talents of the pupil; it shall state whether he possesses the art of teaching, and whether his moral character renders him fit for the office of primary school-master. It shall include, besides, a general opinion of his character and attainments, expressed by one of the terms, ‘excellent,’ ‘good,’ ‘passable,’ and answering to the numbers 1, 2, 3.

“ 6. This certificate only gives the pupil

a provisional power of receiving an appointment for three years. After that time he must undergo a new examination at the normal school. But any pupil who, on leaving the establishment, obtained number 1, and has, in the course of the three first years, been teacher in a public school, shall not have to pass another examination. No other can take a situation, except provisionally.

“ 7. These new examinations shall not take place at the same time as those of the pupils who are leaving; but, like those, always in the presence and under the direction of the commissioners of the school-board.

“ 8. In the first examination the principal object is, to ascertain if the pupils have well understood the lessons of the normal school, and learned to apply them; in the last, the only object of inquiry is the practical skill of the candidate.

“ 9. The result of this new examination shall likewise be expressed in a certificate, appended to the first, and care shall be taken

to specify therein the fitness of the candidate for the profession of schoolmaster."

"For which reason the pupils on their departure receive a certificate, the first page of which describes their talents, character, and morality, and the two following contain an exact account of the result of the examination on all branches of study.

"Those who have not obtained appointments in the interval between the two examinations, shall present this certificate to the superintendents and school-inspectors of the places where they live, and, on leaving that place, shall demand a certificate of conduct, which they shall produce at the time of the second examination. Those who have been in situations during the three first years, shall produce certificates from their immediate superiors.

"All the pupils cannot be appointed immediately on their leaving the school: but a great number of them are proposed by the director for vacant places, and are sought after by the royal government, by superintendents, magistrates, &c.; so that at the

end of a year we may calculate that they are all established.

"I \* can answer for the perfect fidelity of this description of the normal school of Potsdam; and in the long visit and minute investigation of this great establishment which I made in person, I came to the conviction that the representation I have now just completed and which was drawn up in 1826, was, in 1831, below the reality.

"The primary normal school of Potsdam now contains eighty students: they all board in the house. The charge is 48 thaler a year (7*l.* 4*s.*) Half the students pay this entire sum; others have purses (exhibitions) or half purses. The director and the masters, to the number of five are all lodged in the house. The director's salary is 1060 thaler a year, (159*l.*;) the five masters have 530, 480, 400, 220, and 200 thaler, not including an allowance for wood. 180 thaler a year are devoted to the maintenance

\* Cousin.

of a garden, and of a gardener, who gives instruction in his art. 120 thaler a year are spent in books; the library already contains more than a thousand volumes. There is a little cabinet of mineralogy and natural history, a collection of seeds, a tellurium for the illustration of geographical and astronomical lessons; there is also a fine organ, for every one of the pupils is expected to be able to act as organist. Each study has its piano-forte, each pupil his violin, and a small collection of books. I have said that there are eighty students: at least a hundred applicants for admission present themselves yearly, out of whom twenty-six or twenty-seven are chosen—about the same number as quit the school. No one can be admitted before the age of seventeen or eighteen, but they may enter considerably later; and I have seen students as old as four-and-twenty. At the end of three years there is a parting examination; those who go through it with credit are entered as *candidates* for the mastership of an elementary or burgher school.

"The course of instruction is very thorough, and at the same time very extensive.

"I saw this scheme in action. The spirit which dictated the arrangement and distribution of the tuition is excellent, and equally pervades all the details. The normal course, which occupies three years, is composed, for the first year, of studies calculated to open the mind, and to inculcate on the pupils good methods in every branch, and the feeling of what is the true vocation of a primary teacher. This is what is called the *formal* instruction, in opposition to the *material* or more positive instruction of the second year, in which the pupils go through special studies of a very solid kind, and learn considerably more than they will generally be called upon to teach. The third year, is entirely *practical*, and is devoted to learning the art of teaching.

"As appears from the prospectus, the musical instruction is carried to a very high point. There are few students who have not a violin, and many of them leave the

school very good organists and piano-forte players. Singing is particularly cultivated. The course of instruction embraces not only a little botany, mineralogy, physical science, natural history, and zoology, but exercises in psychology and logic, which tend to give the young men the philosophy of that portion of popular education intrusted to their care. I was present at several lessons; among others, one on history and chronology, in which, out of courtesy to me, the pupils were interrogated on the history of France, particularly during the reigns of Charles IX.; Henry III., and Henry IV., — a period of which protestantism is so important a feature. The young men answered extremely well, and seemed perfectly familiar with the dates and leading facts. I say nothing of the gymnastic courses, as Prussia is the classic land of those exercises.

“What struck me the most was the courses, called in Germany courses of *Methodik* and *Didaktik*, as also those designated by the name of *Pädagogik*: the two former



intended to teach the art of tuition, the latter the more difficult art of moral education. These courses are almost always given by the director, who also generally gives the religious instruction, which here comes in its proper place—that is, first. There are many examples in Germany of laymen who teach religion. As all schoolmasters, who are of necessity generally laymen, are bound to give religious and moral instruction in their several schools, it follows of course that the teaching the art of giving such instruction cannot be confined to ecclesiastics.

“I ought to add that all the students of the school at Potsdam had a cheerful happy air, and that their manners were very good. If they brought any rusticity to the school, they had entirely lost it. I quitted the establishment highly satisfied with the students, full of esteem for the director, and of respect for a country in which the education of the people has reached such a pitch of prosperity.”

## SMALL NORMAL SCHOOLS.

“THE small normal schools differ, generally, from the large, not only in the number of pupils, which is much smaller, but above all as being nurseries of village schoolmasters for the very poorest parishes. The great schools furnish masters for the country as well as for the towns. The masters from the smaller schools, labour for these poor and backward villages. To this their whole organisation, their studies, their discipline, are to be directed. Unquestionably, the great normal schools of Prussia are entitled to the highest respect; but never can there be veneration enough for these humble labourers in the field of public instruction, who, as I have said, seek obscurity rather than fame; who devote themselves to the

service of poverty with as much zeal as others to the pursuit of riches, since they toil for the poor alone; and who impose restraints on every personal desire and feeling, while others are excited by all the stimulants of competition. They cost scarcely anything, and they do infinite good. Nothing is easier to establish—but on one condition, that we find directors and pupils capable of the most disinterested, and, what is more, the most obscure, devotion to the cause. Such devotion, however, can be inspired and kept alive by religion alone. Those who can consent to live for the service of men who neither know nor can appreciate them, must keep their eyes steadfastly fixed on Heaven: that witness is necessary to those who have no other. And, accordingly, we find that the authors and directors of these small schools are almost all ministers of religion, inspired by the spirit of Christian love, or men of singular virtue, fervent in the cause of popular education. In these humble institutions every thing breathes Christian charity, ardor for the

good of the people, and poverty. I shall lay before you a description of two;—one hidden in a suburb of Stettin, and the other in the village of Pyritz in Pomerania.

“Stettin has a large normal school, instituted for the training of masters for the burgher schools. An excellent man, Mr. Bernhardt, school-councillor (*Schulrath*) in the council of the department, was the more powerfully struck by the necessity of providing for the wants of the country schools. He founded a small normal school for this sole purpose, and placed it not in the town, but in a suburb called Lastadie; he laid down regulations for its government, which I annex nearly entire.”

*Small Primary Normal School of Lastadie near Stettin.*

“1. This school is specially designed for poor young men who intend to become country schoolmasters, and who may, in case of need, gain a part of their subsistence by the labour of their hands.

“2. Nothing is taught here but those things necessary for small and poor country parishes, which require schoolmasters who are Christians and useful men, and can afford them but a very slender recompense for their toils.

“3. This school is intended to be a *Christian school*, founded in the spirit of the Gospel. It aspires only to resemble a village household of the simplest kind, and to unite all its members into one family. To this end, all the pupils inhabit the same house, and eat at the same table with the masters.

“4. The young men who will be admitted in preference, are such as are born and bred in the country; who know the elements of what ought to be taught in a good country school; who have a sound straightforward understanding, and a kindly cheerful temper. If, withal, they know any handicraft or understand gardening, they will find opportunities for practice and improvement in it in odd hours.

“5. The school of Lastadie neither can

nor will enter into any competition with the great normal schools completely organised; on the contrary, it will strive always to keep itself within the narrow limits assigned to it.

“6. The utmost simplicity ought to prevail in all the habits of the school, and, if possible, manual labour should be combined with those studies which are the main object, and which ought to occupy the greater portion of the time.

“7. The course of instruction is designed to teach young people to reflect, and by exercising them in reading, writing, arithmetic, and singing, to put it in their power to instruct themselves, and to form their own minds. For the humblest person ought to be taught to think; but to enlighten him, to make him a rational and intelligent being, does not mean to make him highly learned. ‘God willeth that all men be enlightened, and that they come to the knowledge of the truth.’

“8. The instruction ought to have a direct connection with the vocation of the

students, and to include only the most essential part of the instruction given in the great normal schools.

"9. The objects of instruction are, religion, the German language, reading, writing, arithmetic, and singing. To these are joined the first elements of geometry, easy lessons in natural history, narratives drawn from the national history, and geographical descriptions. The principal object, and the foundation of all education, is religion, as learned from history and the Bible. The school of Lastadie will also strive to excite and cherish in its pupils a love of nature, and to that end will cultivate a taste for gardening and planting.

"10. In treating of all these subjects, the pupils must be trained to speak in pure and accurate language; for after the knowledge of religion and of nature, there is nothing of which children stand more in need, than to learn to express what they know with simplicity, truth, and accuracy.

"11. The students know enough, when they speak, read, and write well; when

they can produce a good composition in the German tongue; when they can calculate with facility and with reflection, and when they sing well; they know enough, when they are thoroughly versed in the Bible, when they possess the most essential notions of the system of that universe which they have constantly before their eyes, of that nature, in the midst of which they live: they have attained much, when they are Christians, rational, and virtuous men.

“12. The period of study is fixed at two years. The first year the pupils learn what they are hereafter to teach to others; besides which, they assist at the lessons the masters give to the children of the school annexed to this small normal school. In the second year the future teacher appears more distinctly, and from that time every thing is more and more applied to practice. They continue the whole year to practice teaching, and at the end they receive a set of rules, short and easy to understand, for the management of a school of poor country children.



"13. To the school of Lastadie is joined a school of poor children, in which the young men have an opportunity of going over what they have learned, by teaching it to others, and of exercising themselves in tuition according to a fixed plan. This school consists of a single class, in order that the students may see how a good school for poor children should be composed and conducted, and how all the children may be kept employed at once.

"14. The number of pupils is fixed at twelve. The pecuniary assistance they receive will depend on circumstances. The instruction is gratuitous. Six pupils inhabit each room. The master lives on the same floor. They take their simple but wholesome meals together. Servants are not wanted. The pupils do the work of the house.

"15. The daily lessons begin and end with prayers and psalmody. It rests with the master to fix the hours of devotion, (founded chiefly on the Bible and the book of psalms,) as well as their number. So

long as the true spirit of Christianity—faith quickened by charity—shall pervade the establishment, and fill the hearts of masters and of pupils, the school will be Christian, and will form Christian teachers; and this spirit of faith and of charity will be productive of blessings to the poor and to the mass of the nation.

“ 16. It will not, therefore, be necessary to lay down minute regulations; but practical moral training must be combined as much as possible with instruction. ‘The letter killeth, the spirit quickeneth.’ But what will it not require to imbue the whole establishment with the true spirit of Christianity, so that masters and pupils may devote themselves with their whole hearts, and for the love of God, to the children of the poor?

“ 17. Whoever wishes to be admitted into this establishment, must not be under eighteen nor above twenty years of age. He must bring the certificates of his pastor, of the authorities of his parish, and of the physician of the circle, as to his previous

conduct and the state of his health. He must, moreover, have such preliminary knowledge as is to be acquired in a well-conducted country school, on Biblical history, reading, writing, arithmetic and singing. Those who join to these acquirements the principles of piano-forte or violin playing, will be preferred. The candidates for admission give notice to the director, and are examined by the members of the departmental authorities who have the care of the people's schools.

"18. There is no public examination. The examination on quitting is likewise conducted by the school-councillors of the department, and the certificates of capacity are founded on this examination, according to the gradations 1, 2, 3, and are delivered by the departmental authorities.

"19. As to the placing of the pupils, it is desirable that they should work some years as assistant-masters, in order that they may gradually acquire the necessary experience and confidence, and may become well acquainted with children, and with the in-

habitants of villages. Under this supposition, the age of admission might be conveniently fixed at sixteen; and this arrangement would be a great relief to aged schoolmasters who are become burthensome to themselves and to their parishes.

“20. Particular attention is paid to singing and to horticulture; as means of ennobling and animating the public worship of God, and the general course of a country life; of providing the pupils with an agreeable recreation, and, at the same time, a useful occupation; and, further, of combating the grossness of mind and the obstinate prejudices to which uneducated husbandmen are prone.

“21. All the students attend divine service in the church of Lastadie on Sundays.

“22. The vacations must not exceed four weeks for the whole year: they are at Easter, in the autumn, and at Christmas.

“23. The establishment has no other revenues than what it owes to the bounty of the state.

“May this establishment, (concludes Mr.

Bernhardt,) which owes its existence to such fervent charity, not be deprived of that blessing, without which it can do nothing!

“Assuredly there is not a virtuous heart which does not unite its prayers with those of the worthy and benevolent councillor.

“The second small normal school of this description was founded in 1824, in honour of Otto, bishop of Bamberg, who introduced Christianity into Pomerania, having baptized 4000 Pomeranians in 1124, near the fountain of Pyritz. When the minister of public instruction granted the license for its establishment, he made it a condition that the students should be instructed in agriculture, not merely as a recreation, but as essential to their destination; that they should be bound to study gardening, the cultivation of fruit-trees, and of silk-worms.

—The special superintendence of this house is intrusted to the pastor of the place. The regulations are as follows:—they resemble those of Lastadie in many respects, but go into great detail, and are perhaps still more austere as to discipline.

*Rules of the small Normal School of Pyritz in Pomerania.*

"1. The purpose of this endowment is to give to every pupil the training and instruction suitable for a good and useful country schoolmaster: this, however, can only be done by the union of Christian piety with a fundamental knowledge of his vocation, and with good conduct in the household and in the school,

"2. Piety is known—

"By purity of manners;

"By sincerity in word and deed;

"By love of God and of his word;

"By love of our neighbour;

"By willing obedience to superiors and masters;

"By brotherly harmony among the pupils;

"By active participation in the pious exercises of the house, and of public worship.

"By respect for the government and

laws, by unshaken fidelity to our country, by uprightness of heart and of conduct.

"3. A thorough knowledge of the duties of a teacher are acquired—

"By long study of the principles and elements;

"By learning what is necessary and really useful in that vocation;

"By habits of reflection and of voluntary labour;

"By constant application to lessons;

"By incessant repetition and practice;

"By regular industry and well-ordered activity; according to this commandment, 'Pray and work.'

"4. Good conduct in the house and the school requires—

"A good distribution and employment of time;

"Inflexible order, even in what appears petty and insignificant;

"Silence in hours of study and work;

"Quietness in the general demeanour;

"Care and punctuality in the completion of all works commanded;

“Decent manners towards every person and in every place; decorum at meals;

“Respect for the property of the school and for all property of others;

“The utmost caution with regard to fire and light;

“Cleanliness of person and of clothing;

“Simplicity in dress, and in the manner of living; according to the golden rule, ‘Every thing in its time and place. Let things have their course. Provide things honest in the sight of all men.’

## II.

“1. All the pupils inhabit one house and one room; for they must live in union, and form one family of brothers, loving one another.

“2. The whole order of the house rests on the master of the school; he lives in the midst of the pupils; he has the immediate superintendence of them, of their conduct, and of their labours. He ought to be to those under his care what a father of a Christian family is in his household.

“He is responsible for the accounts of



the establishment, the registers, the result of the quarterly examinations, and for the formation of the necessary lists. He has the special care of the provisions, the rooms, the library, the furniture. He is responsible to the school-administration for good order in every department.

"3. The oldest and most intelligent of the students assist the master. He is called the master's assistant. He must take care—

"That every one in the room under his care rises and goes to bed at the appointed moment:

"That nobody without the master's permission, leave the house, smoke, or carry candles into the passages or the loft:

"That no one wantonly injure the windows, doors, or furniture, or throw anything out of the windows:

"That the utmost cleanliness be observed in the sitting-room, the passage, and the sleeping-room;

"That all clothes, linen, books, &c., be in their places;

"That no noise be made in going up and down stairs, or in going to the children's school.

"It is his especial business to help his companions in the preparation of their lessons, to hear them repeat, to prepare the exercises for their master, and to assist him as far as he can in all his business. He ought to be to his fellow-students what a good elder brother is to his young brothers and sisters. He is chosen, on the master's recommendation, by the school-committee.

"4. The humbler sort of household work, such as cleaning and putting in order the rooms, dusting the furniture, fetching water, cleaving wood, &c., is done by the pupils, who serve a week in rotation. The time of service is prolonged by order of the master, in case of negligence.

"5. The order of the day is as follows—

"In winter at five, in summer at half-past four in the morning, at a given signal, all the pupils must rise, make their beds, and dress.

"Half an hour after rising, that is half-

past five in winter, and five in the summer, all the pupils must be assembled in the school-room. The assistant first pronounces the morning benediction, and each pupil then occupies himself in silence till six. If any repetitions stand over from the preceding day, they must be heard now. After this, breakfast.

“In winter, as well as in summer, the lessons begin at six o'clock, and last till a quarter before eight. Then the students go with their master to the children's school, attached to the normal school, where they remain till ten, either listening, or assisting in small classes; some teaching or they may be employed in their own studies at home.

“To these employments succeeds an hour of recreation, and then an hour's lesson in the establishment.

“At noon, the students assemble in the master's room where they find a frugal but wholesome meal, consisting of vegetables meat and fish, at the rate of two thaler (six shillings) a month.

“The time which remains, till one o'clock,

may be passed in music, gardening, and walking.

“In the afternoon, from one till three, while the master is teaching in the town school, the pupils accompany him, as in the morning. From three till five, lessons.

“The succeeding hours, from five till seven, are, according to the seasons, employed in bodily exercises, or in the school-room in quiet occupations. At seven they assemble at a simple cold supper.

“From seven to eight they practise singing and the violin; then repetitions or silent study till ten, when all go to bed.

“Two afternoons of each week are free, and are usually spent in long walks. The time from four to six, or from five to seven, is devoted to the practice of music.

“On Sundays or holidays all the pupils must attend divine service in the church of the town, and assist in the choir. The remainder of these days may be passed by every one as he pleases: in the course of the morning, however, the students must write down the heads of the sermon (the

text, the main subject, the distribution,) and in the evening must give an account of the manner in which they have spent the day.

“Every evening, as well as on the mornings of Sundays and holidays, a portion of time is spent in meditation in common.

“A few Sundays after the setting-in of winter, and after the festival of St. John,\* the students partake of the Lord’s supper, in company with their masters.

“Every student, from the time of his admission, must solemnly engage (in token of which he gives his hand to the master and signs his name) to follow the rules of the house, which may be summed up in these three principal maxims:—

“1. Order in behaviour and in work, combined with the utmost simplicity in all things; to the end that the students who belong to the poorer classes, and whose destiny it is to be teachers of the poor, may willingly continue in that condition, and

\* May 6th.

may not learn to know wants and wishes which they will not, and ought not to have the power of satisfying. For this reason, they must be their own servants.

“2. As to the course of instruction, the repetitions must always be heard by the forwardest pupils. The pupils must be made as much as possible, to teach each other what they have learned of the master, in order that they may perfect themselves in the art of teaching.

“3. Piety and the fear of God should be the soul of their little community, but a true Christian piety, a fear of God according to knowledge and light, so that the pupils may do all to the Glory of God, and may lead a simple, humble, and serene life, resigned and contented in labour and travail, according to the exhortation of the Apostle:

“Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord of one mind. Let nothing be done through strife or vain-glory; but in lowli-

ness of mind let each esteem other better than themselves."—*Philipp.* ii. 2, 3.

"And as many as walk according to the rule, peace be on them and mercy!"—*Galat.* vi. 16.

"I abstain from all comments on these two sets of regulations. The greater number of the small normal schools of Prussia are founded and governed in the same spirit. All rest on the sacred basis of Christianity. But beneath their simple lowly exterior we trace a taste for instruction, a feeling for nature, a love of music, which take away every vestige of coarseness, and give these modest institutions a character of liberality. Undoubtedly all this is the offspring of the national manners, and of the genius of Germany; yet Christian charity might transplant a good deal of it into our country."

# **PUBLIC INSTRUCTION**

**IN THE**

## **UNITED STATES.**

It is the design of the discourse on the Prussian system, and of the extracts from Cousin's Report, which describe the schools for education of teachers, rather to commend the design and spirit of the system, than to urge such a system, servilely copied, upon the American people. It has intrinsic attributes of universal excellence. Its extent of application is one of its best features; its moral power is its very best; its acceptableness to the people who enjoy its benefits is



its highest praise. In this country we are satisfied with a much lower standard of public education, though we esteem that which we have. Indeed it is esteemed too much; too much to be improved as it might be, if conviction of its deficiencies should influence the measures of its benefactors and its proper functionaries. It would be an eminent service to society in any of these states, and in all, if a commission of enlightened men authorised by legislative appointment, and adequately paid for their labour, would make themselves positively and accurately acquainted with the results of instruction throughout any single state. They would examine the whole school, not "picked children"—they would enquire into the effects of instruction upon young persons educated *wholly* in the public schools after they have left those schools, and are employed in the business of life; they would also examine the books used in the schools: the scope and aim of instruction given there; they would carefully inform themselves of the general qualifications of the teachers employed in the

schools; and, if they made honest reports of what they had observed and ascertained, they would interest and enlighten the public mind upon the subject; and, in order to enlighten their own minds, if they should make themselves acquainted with what has been accomplished in other parts of the world, by an efficient public education, besides exhibiting plans in actual operation in other countries for the general information, they might introduce reformatory measures of the best tendencies and uses in general society.

Education will never be reformed, methodised, and exalted, to any large extent and power, till men who are learned, philosophical, and truly benevolent shall be appointed to this work, and shall perform it faithfully.

The office of inspection and trust would itself be highly enlightened by the expositions of such a commission; they would show alike the necessities and the capabilities of the rising race. Similar commissions of larger and smaller power have been

authorised, in England and Ireland, to inform the public of the true state of schools, and their representations ill agree with those of the proper functionaries of the schools. The London Quarterly Journal of Education, the Edinburgh Review, and the English newspapers, have exposed the general perversion, and inoperativeness of many public schools; richly endowed; and particularly of charity and National schools, where instruction is a dead letter almost, and where even the small assumed uses of the schools come entirely short of their pretended efficacy.

It cannot be believed by those who examine the subject at all, that in this country, the popular education does perform its true function. It does much, but not so much as is presumed; not the thousandth part of what it might do. Still the value of this education to those who are in possession of its benefits cannot be doubted for a moment. The benefits of the common education now enjoyed in New England, from the first settlement of that country, have ever been

suitably appreciated. In a convention held in Massachusetts, in 1821, the uses of this most excellent institution were most worthily and eloquently set forth by Mr. Webster. As the organ of the public sentiment, he thus described them. "For the purpose of public instruction, we hold every man subject to taxation in proportion to his property; and we look not to the question, whether he himself have, or have not children to be benefitted by the education for which he pays; we regard it as a wise and liberal system of police, by which property and life, and the peace of society, are secured. We hope to excite a feeling of respectability and a sense of character by enlarging the capacities, and increasing the sphere of intellectual enjoyment. By general instruction, we seek, so far as possible, to purify the moral atmosphere; to keep good sentiments uppermost, and to turn the strong current of feeling and opinion, as well as the censures of law, and the denunciations of religion, against immorality and crime. We hope for a security beyond the law and above the

law, in the prevalence of enlightened and well-principled moral sentiment. We hope to continue and prolong the time, when, in the villages and farm-houses of New England, there may be undisturbed sleep within unbarred doors. We do not indeed expect all men to be philosophers or statesmen; but we confidently trust, that by the diffusion of general knowledge and good and virtuous sentiments, the political fabric may be secure, as well against open violence and overthrow, as against the slow but sure undermining of licentiousness. We rejoice that every man in this community may call all property his own, so far as he has occasion for it to furnish for himself and his children the blessings of religious instruction and the elements of knowledge. This celestial and this earthly light, he is entitled to by the fundamental laws. It is every poor man's undoubted birth-right; it is the great blessing which this constitution has secured to him; it is his solace in life; and it may be his consolation in death, that his country stands pledged, by the faith which

it has plighted to all its citizens, to protect his children from ignorance, barbarity, and vice."

This is a grand exhibition of the design and objects of national education, and the merit of it is, that it is not a project, but a report in truth, from fact; an article of moral statistics, as genuine as it is beautiful. And yet, the very education which the great statesman commends so much; in which he believes so truly, which has been, and is, and will be, so fraught with blessings to all those who come within its influences, does not accomplish the half of what it assumes. It is infinitely better than no education at all, but miserably inferior and inoperative, compared with what a truly rational system of public instruction, thoroughly put in practice might be. All that can be truly said of it is, that it is good as far as it goes, and that it includes all people in its provisions. It is not so good as to supply all wants of the popular mind. For the opulent; for the preeminently gifted, it is well and right to furnish extraordinary

cultivation. The luxuries of intellect largely imparted to him that can buy, does not diminish the value of that which is "without price" for him that has no money. The patrimony of the poor man in knowledge is not less, because that of the more favoured is greater. In the accomplished, the learned, the full-developed human being, he to whom less is given beholds the human nature illustrated; he feels his own kindred to the man of genius, and the man of great attainments; he respects himself the more for the bond of brotherhood and affinity which unites him to one more nobly endowed. To provide this happiness for the least favoured is surely the duty of the better endowed. One of the great objects of a wise popular education, is the harmony and gradation it might establish in human society; the feeling it might induce in the exalted, that the less-favoured are born to be served eminently through the radiation of science and all truth from themselves; by laws emanating from them, and by cares that give effect to laws. And the cor-

respondence of feeling in every class, that shall exactly value themselves and others according to the true dignity of human nature, and the relative value of each individual. No popular system of education has thoroughly accomplished all this. It is maintained that the popular education of New England does not produce any thing like this effect; else why should small private schools, and charity schools exist at all; and they do exist to great extent; for though the public school is open to all children, *all* children are not sent there; in considerable towns, not more than a third part of them; and very poor persons are glad of some other education for their families when it offers. How happens this? It may be explained in the following representation of the true function and objects of education.

“No term in our language has been more abused and misapplied than that of education. By the great majority of persons in civilised society it is considered as consisting merely in the acquisition of pronuncia-



tion, spelling and grammar; of writing, casting accounts, and the knowledge of languages; and these acquisitions are generally considered of value, chiefly as they prepare the individual for enjoying certain secular employments, and are instrumental in procuring his subsistence." By some persons, however, education is regarded as formation of character, the discipline of intellect, and the building up of moral principle, and of moral power. In truth it is all these. Few apprehend all this, particularly legislators, and school-controllers.

Now in place of such designs, at the present time, we only look for the least and lowest efficacy in the common school. "The school is the place to teach *science*, and not to teach morals," once said a *preacher of religion* to the writer.—"It is not of consequence what the book teaches *particularly*, which is used in school—it is intended to teach *to read*," said the master of a large boy's school, to the same individual. These remarks explain the assertions of a popular writer upon the subject. "A far-

*rago* of words have been substituted in the place of things; the elements of *language* have been preferred to the elements of thought; the *key* of knowledge has been exhibited instead of knowledge itself; and the youthful mind, at the termination of the common process of instruction, is almost as destitute of *ideas*, as at its commencement." And not only destitute of ideas which might adorn conversation, but of such as are right principles of human action; defences against animal propensities; defences against "evil communications," profligate examples and false counsel. Under the present *casual system* no adequate provision is made for the *whole man*. The speculative, the reflective faculties, and the active powers, or practical principle, are left without *virtuous habits*. The mind has never been taught, *truth* above all things, and the rules of action that would be furnished in the course of a wise education; have not commenced the career of conduct which makes the good citizen.

There is a feeling in the popular mind of

all this, though the people do not perhaps exactly understand it. "My child gets no good at this school. He learns very little, or he learns nothing, at the town school. He does not like to go there. I would send him to a private school, to a pay school, if I could," is a very common declaration of poor people, in respect to public schools where they are established; and this discontent is founded in rational objections; in the exceeding imperfection of the schools.

To remedy this, or to attempt a remedy, is the aim of a public school establishment. It is designed to act upon the whole of the community, to raise up whole classes of men, to make every person in the body politic fit for his privileges and his place; to prevent crime, to secure peace and order, and to multiply and exalt the enjoyments of each and every member of society. "Peace on earth, and good will to men," are as much in the spirit of such an institution, as they are in the teachings of Christ; or in the legislation of Penn; or in the counsels and services of every philanthropist, from Socrates,

to the thousand minds that now teach every where to "Honour all men." It is very desirable that such an establishment should exist in every free state; indeed in every human community; and, that it should satisfy every body. In truth it would satisfy all, if the experiment were thoroughly made, as much as ripe harvests, and fruitful fields satisfy them. Prejudices oppose untried experiments, but not happy consequences. The Dutch, at the Cape Colony, refused English ploughs.—"*Fader* did not use such a one,"—but we never heard that they refused the ingathering of the corn; neither would any people, ever so contented in ignorance, refuse benefits of new intelligence; of art lightening their toil; of science opening their understandings; of literature adorning their social intercourse; of morality exalting their pursuits. This truth is so far realised by those that think and act for the welfare of the whole, that in almost all these states, the laws offer assistance and inducements to the people to cultivate their minds, and improve their condition, as in-

telligent beings. It is the design of this little work, to show in some measure, the direct means by which the popular education may be exalted in kind, and by which it may produce its genuine results.

According to the Prussian system, as has been shown, an effective popular education has three principal elements of power; wise supervision, qualified teachers, and rational books.

The qualified inspectors of schools must form themselves. The professional and educated men of the country, must be called into this service, by enlightened public sentiment, and by the necessities of those that need their direction; and a true public spirit will dispose them to act, cheerfully and faithfully in this vocation.

Teachers of suitable moral principles, necessary knowledge, and acquired skill in teaching, must be educated and practised in schools of discipline and experiment, before they can give any great effect to the office of instruction.

Elementary books must come under a

special commission. Ill suited compends must give place to works of other selection, and wise adaptation. Morality, in addition to what are called, common elements, must be taught "line upon line and precept upon precept;" by History *written for a true moral use*; and by such representations of God, as physical science, demonstrated by rational piety, shall hold up to the susceptible minds and hearts of the young.

Provision for the public instruction is the unquestionable interest and duty of every wise government; for the primary object of every such government must be to increase the true happiness of the people. The highest quality of human happiness, is that derived from the exalting of the intellect and the purifying of the hearts of men, to the end, that the aim of their ambition may be worthy of rational beings, and their common intercourse be carried on with all the satisfaction of mutual love, honour, and trust. In proportion as they are enlightened in respect to their own moral value, and their true interest, as men and members of

society, the more must their manners and actions be humanised by the principles of justice, and charity. Thus the moral culture of the rising race, and a practical system of advancing society by means of education, must enter into true political science. The knowledge of what is right, and the cherished sense of self-dignity, of course restrain men from crimes, and elevate them to the love and pursuit of what is good.

The greater part of the evils which afflict human society, have their origin in the grovelling state, in which the larger part of mankind are held by ignorance, and in the false direction given to their energies. To teach self-discipline, and the true object of life, is the function of education. Not merely the education of elect people,—of young gentlemen and ladies, but of all people.

This obligation of the state, to the rising generation of every degree, is certainly a discovery of modern philanthropy; but the reasonableness and practicableness of the duty consequent to it, are now perfectly demonstrated, and every disinterested and up-

right politician believes in it. To improve, carry on, and perfect, as far as possible, the education of the people is a direct result of faith in the capabilities, and it may be said, in the true destiny of man. The acknowledgment of this obligation to society, from those that minister in their own proper vocation to its welfare, is beautiful. Mr. Everett, the enlightened chief magistrate of Massachusetts, says, in his recent inaugural speech, "Almost the only compulsion exercised towards the citizen, in his private affairs, by the state, is that which compels him to provide the means of educating his children. Left with the least practical interference from the law, in all other respects, he is obliged to support free schools, by which the elements of useful knowledge are brought within the use of all, alike those who do and who do not, bear a part of the burden."

And in the course of that excellent document, in which this *school obligation* is asserted as useful law—the protection of the common intelligence and virtue, the speaker



proceeds to enforce the true spirit of that law as follows:

“ While the contemplation of our numerous political and social blessings is calculated to fill us with grateful emotions, it should inspire us with the resolute purpose of discharging the duty, which their possession devolves upon us. It rests with us to take care, that these privileges pass unimpaired to our children. To this end, we must preserve our institutions in their purity. We must keep alive their spirit. We must see that principles, which are in all time the same, are embodied in laws and forms, that keep pace with the increase of intelligence. This will require us not merely to hold fast to that which is good, but to introduce those improvements and reforms, which may be demanded by the growth of knowledge in the science of government; by the elevation of the standard of public morality; and, in general, by the lessons of experience. The people of America should be the last blindly to adhere to what is established, merely as such; and it may sometimes be

our duty to imitate our forefathers, in the great trait of their characters—the courage of reform—rather than to bow implicitly to their authority in matters, in which the human mind has made progress since their day.”

“The courage of reform” is at this moment needed in the institutions of learning, which, being designed for the best ends, only come short of them through the apathy and inattention of those minds in the country, to whom leisure and knowledge afford the ability to remodel and elevate human society.

At the present time, we have a multitude of means for the improvement of the popular mind which fail of their proposed end, for want of the elementary preparation which common education ought to afford. Mr. George Combe, the author of a valuable work on the Constitution of Man, has shown in his lectures on Popular Education that in Scotland and England, popular libraries are little read; lectures not generally attended; and cheap periodicals of small,

or no use, to numbers that might profit by them; and Mr. Combe, has also shown that the inefficacy of these provisions is principally to be attributed to the deficiency of primary and subsequent education, which, as it is generally conducted, excites no curiosity; induces no perseverance; creates no taste for literature and science, as recreation of the mind; and fixes no moral principles that determine the value of high things over low ones—over low frivolous, or debasing gratifications, which the people still prefer to intellectual.

Dr. Southey, in a late work on the Prospects of Society, has this passage. "In a Report of the Committee for enquiring into the increase of Commitments, and Convictions, in London and Middlesex, (1839,) it states that notwithstanding all we hear of schools, and the progress of education, juvenile depravity was never so unlimited in degree, or desperate in character. Would it not be possible to place this whole class within the reach of moral and intellectual gratifications, whereby they may be rendered

healthier, happier, and better in all respects, an improvement which will not be more beneficial to them as individuals, than to the whole body of the commonwealth?"

"It is through literature and science," says Sir Humphrey Davy, "that we may look forward with confidence to a state of society, in which the different orders and classes of men, will contribute more effectually to the support of each other, than they have hitherto done. Considering and hoping, that the human species is capable of becoming more enlightened and more happy, we can only expect that the different parts of the great whole of society, should be more intimately united by means of knowledge; that they should act as the children of one great Parent, with one determined end—the good of the whole; so that no talent may be rendered useless, and no exertion thrown away."

The corruptions of society no one doubts the existence of—Vice, ignorance, and immorality, in forms more or less offensive and injurious; in degrees of greater or less

manifestation; in greater or less admixture with counter principles of virtue and knowledge, appear every where, in public and private life; in the retired country, as "in the city full." The same remedy is required for the rich as the poor; better foundations of character; more information; the principles that furnish a resource of enjoyment in the mind; and rules of conduct for the ordering of life, and for the regulation of judgment upon every question, concerning right and wrong. Providence has given every human creature, without any natural exceptions, all human faculties, in different measure it is true, for the use of each individual, to be exercised, and assisted by care and encouragement of others. Any system of society—the aggrandisement of a few by the degradation of the many; the prosperity of some, and the consequent cultivation of their powers, to the loss and deterioration of others; by selfish neglect or oppressive treatment of them—any such system, in which the moral and intellectual powers of any portion of a nation are left under-

valued and uncultivated, or receive a perverse direction, is plainly opposed to that system of nature which is intimated by the primitive equality of the human soul. In other words such neglect, or misuse of any members of society, is opposed to the will of the universal father, who gives the interests of one portion of his great family in trust to others more favoured than they.

To those who love the young, who feel their own responsibility to the rising race, and to society; who regard the welfare of every part of the community as essential to the whole; who believe that much as education now does for society, it may do more; and that great as the benefits derived from our provisions are, they may be greater—greater in kind, greater in degree, greater in diffusion; to such persons we declare yet once more, that a reformation in elementary teaching, a better course of study, and higher purposes in the teaching of all classes of people, is absolutely called for; and we earnestly commend to parents and teachers to seek out and adopt means of

improvement. Improved school books must be among the chief instruments of this improvement. They will help the teacher as much as the learner.

In beginning to teach, we must, if we would succeed, begin at the beginning properly. When we teach a child to read, we must teach him to *think* also, and let his first books describe what he knows, or might know. Look into Webster's Spelling book, or almost any such elementary book; you may possibly see on one line, "The magnolia is the largest native tree of Georgia;" and on the next may be, "All sublunary things are transitory." Here is a mixture of physical fact and moral abstraction. Neither in such a form will do a child any good, but will only stuff his memory with *words*. Words, according to some persons, constitute the chief matter of education. What are words to such persons? Letters, syllables, oral sounds—written and printed characters. How are these words to be applied? After certain rules laid down in a book of grammar, these persons

would say. But, words to a philosophical teacher are properly signs of ideas. The sign, and that which it represents ought not to be disjoined in the young learner's mind; and it is the province of the educator to show the inseparable connection of these signs and the things signified by them.

A well constructed child's book is its own interpreter. As soon as a child, or a class of children, has learned letters, and apprehends short words at sight, give the young learner a book which describes what he already knows, the simplest facts possible; "Paper is white," "A knife is sharp" are specimens. In order to teach the French language successfully, Professor Ticknor, late of Harvard College, has given, in a lecture upon that subject, some useful directions that are of wider application than his lecture. In teaching a child to read his own vernacular tongue, we shall teach the English language; but Mr. Ticknor's directions, designed for the French, are appropriate to us and our object. They belong



philosophically to the human mind, and to the art of teaching generally. To teach French, he says, "Take only such books, in the beginning of instruction, as in their subjects and ideas, their manner and their tone, are *below* the age of the child to be taught." We would say, proceed after this, beginning with the first book and its consequent series, from the familiar to the new. "It is not well," Mr. Ticknor continues, "*to use collections and extract books.* They are not interesting to the learner; they give no proper knowledge, but rather a false impression of the literature they intend to represent; and they are not well adapted to teach even the language itself, because by changing the style and manner so often, an opportunity is not afforded to become familiar and thorough in any one."

A familiar school book, which might be a second or third, successive to the alphabetical lessons, and the first sentences in monosyllables—which need not therefore be foolish nor uninformative—might teach the child his duties. "Do to others as you

would have them do to you." Thou shalt not covet, nor kill, nor be angry, nor take another's property, may all be taught in an infant's book. Teach in such a book, that God created the world and all things in it, giving at the same time lessons on the different kingdoms of nature as parts of creation.

A book may also teach a child the organs and offices of his own senses, and he can compare his lessons with the parts of his body, and their uses. The functions and operation of the mind and body are demonstrated by consciousness and experience. Give the child in his book the language that explains his feelings, and his own voluntary and involuntary acts, and you will not only enlarge his vocabulary, you will multiply his ideas, and increase his power of communicating them. You do not wish to make a child an anatomist or a metaphysician, you may say. You cannot, if you would, make him either. But you can most easily teach him enough of the laws that are illustrated in himself, to commence the study of human

nature, and thus he will soon learn that he is better than the "beasts that perish," and that he is "fearfully and wonderfully made." The elements that surround us; all that meets the senses; nature and art; animals; plants, and minerals; houses, ships, and towns, trades and machines, all have their properties obvious to the faculties; all have their relation to us in the economy of life. Not merely those properties and relations, which the higher sciences analyse, and technical books describe, but the apparent and familiar, which may be described in plain statements, in books adapted to juvenile intellects. These are laws of the material universe and harmonies of nature, which the profoundest philosophy may have first discovered, but which the simplest expositions can illustrate; and these are more readily comprehended by children than grammars and other abstractions which are put into their hands. The books which teach physical facts can be so illustrated by means of a plain style, and suitable engravings that they will need no verbal comment from a teacher.

Having advanced from the daily observation of childhood, which is to be enlightened by its own appropriate books, to that stage of intellectual progress, when the learner asserts the excursive attribute of his nature—the faculty of “looking before and after,” beyond and upward—when the imagination, going beyond the suggestions of simple perception, and the empire of things present, demands new aliment. Geography now presents to the little student, men of other climes, other complexions, other institutions, and other customs. Our Geographies for schools are tediously minute about inconsiderable things, and miserably deficient in the relations of the science to human society, and to the phenomena of climate in other relations. How unprofitable it is to a child in Pennsylvania, to be questioned whether Coos or Rockingham be the more northerly county of New Hampshire; when Eaton was appointed Governor of Connecticut; and who was Mrs. Dunstan’s nurse; (said Mrs. Dunstan having been kidnapped by the Indians in the infancy of the New England colonies.) Geography

more general; History moral, and descriptive of manners—full of anecdote and character, rather than of political negotiation; points of chronology, and statistical tables—are the proper attractive and edifying geography and history for the young.

Much more might be said of the defects of our common elementary books, but it is enough to show that they fail alike of the adaptation and true objects of rational education. The spirit and the method of that education are indicated in the abstract which forms the first part of this little volume; and the worth of our institutions for education as they are, are, it is hoped, appreciated in it as they deserve. To commend their prospective value, and their possible influence in accomplishing the best good of this nation, is the only design of the writer in offering the preceding views of them to the public, and especially to influential persons, in those parts of our country which yet stand in need of institutions, enjoyed and estimated in others. The design of this little work will be accomplished, if it should,

in any measure, dispose; those who cherish the common welfare and intelligence of this people to equal and excel the provisions of every other country, in their generous cares for the moral advancement of this.

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In page 97 mention was made of the elementary books used in the Prussian schools. The books used in those schools, in the Duchy of Saxe Weimar, and in general, all over Germany, are books of *adaptation*. The few common class books taught in all the popular schools of Saxe Weimar have been thus described :

“ The first class-book is designed for the youngest children; it contains in regular gradation, the alphabet, the composition of syllables; punctuation, slight stories, sentences or proverbs of one verse, &c. ‘ These sentences,’ said the great French philosopher, Cousin, ‘ struck me particularly; they contain in the most agreeable shapes, the most valuable lessons, which the author classes under systematic titles—such as,

our duty to ourselves; our duties to men; our duties to God, and the knowledge of his divine attributes—so that, in the germ of literature, the infant receives also the germ of religion and morals.’ ”

The second book is like the first in kind. It does not contain pathetic, didactic, and poetical scraps—it advances the moral, and commences scientific instruction *in strict connection of parts.*

“ The second book for the use of children, from eight to ten, is not only composed of amusing sketches, the author touches upon matters of general utility. He proceeds on the just idea that the knowledge of the faculties of the soul ought a little to precede the more profound explanations of religion; under the head of a dialogue between a father and his children, the book treats, first, of man and his physical qualities; secondly, of the nature of the soul, and its faculties, with some notions of our powers of progressive improvement, and our heritage of immortality; and thirdly, it contains the

earliest and simplest elements of natural history, botany, and mineralogy."

The third book is a continuation of the second. It examines the rational nature of man—the distinction between him and brute animals; and thence deduces the moral obligations. It inquires, What am I? What can I do? What ought I to do, and avoid doing? The most *intelligible terms*—a matter of infinite importance—and the clearest illustrations are made use of to express and enforce the moral responsibilities. The geography, and also the history of the country in brief, are subjoined.

"The fourth book addresses itself to advanced pupils; it continues the subjects of the preceding books, but amplifies them, and explains the political structure of society; "it proceeds to conduct the boy, already made rational as a being, to the duties of a citizen. Such are the four class-books used in the popular schools of Saxe Weimar. Such is the foundation of the united, intellectual, and lofty spirit of the subjects of that principality."



The highly moral and rational character of these school books is clearly indicated by the preceding statement.

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*Basedow.*

Among the practical reformers of popular education in Germany, John Bernard Basedow, is entitled to particular mention. This man, the son of a wig-maker in Hamburg, suffered much in his early life, from harsh treatment and neglected education, so that he fled from the paternal roof, and engaged for a year as a domestic servant, with a physician in the province of Holstein. His father afterwards persuaded him to return to his protection, and placed him in the Gymnasium of his native city. There he was suffered to give private tuition after his sixteenth year, and thus supported himself.

In 1753, when Basedow had attained the age of thirty, he was chosen professor of moral philosophy and belles lettres in the

academy of Soroe in Denmark. His active and enlarged mind could not limit itself to the interests of mere learning, or of a single institution. The improvement of education in all its applications, formed, in his apprehension, the best enterprise that a true philanthropist could engage in; and in order to call general attention to this subject, he published a work on the Morality of all Conditions, which first expressed to the world his views of a practical reform in school education; and his lectures on morality and religion, which were attended by many of the young nobility and their tutors, also expressed opinions of the same character. Basedow was afterwards removed to the Gymnasium at Altona. Wherever he resided he made himself acquainted with persons most eminent for learning and influence, and he did not fail every where to enlist their sympathies in his favourite project.

In that he was happily encouraged by his most enlightened friends. Count Bernstorff, the wise and excellent minister of

Frederick V. of Denmark, was one of the chief of these, and aided Basedow with his best influence. Convinced that a country however populous, and however abundant in riches, cannot be happy without religion and good morals, Bernstorff held that these are best promoted by proper instruction. As a direct means to promote this important interest of society, he procured a release of Basedow from Altona, and obtained for him, from the king of Denmark, a pension of \$800. This provision allowed him liberty to proceed in the work of reformation which he had commenced.

In 1768, Basedow drew up a plan for what he considered a practical reform of popular education, which met with the approbation of the enlightened Bernstorff. The next year he published proposals to the *benevolent and wealthy*, on schools and study, with the plan of an "Elementary Book of Knowledge," and by an extract from this work furnished a clear illustration of his proposed mode of instruction. He urgently insisted in the "Proposals" on the

necessity of *altering from the beginning* the existing method of education, and recommended the immediate establishment of a seminary for instruction of teachers in rational method, with a school of experiment annexed, which might exercise the skill of the teachers under discipline, and demonstrate the principles assumed in the course proposed. He also offered to prepare such books of rudiments and progressive instruction as were indispensable to the new method. To defray the expense of publishing these, he required adequate funds, and he appealed to the *benevolent and wealthy*, to furnish them. He addressed letters with his plan to kings, princes, and men of letters soliciting their concurrence; nor did he ask in vain. Catherine II. read his petition with approbation, sent him a thousand rix-dollars, and invited him to make her dominions the field of his operations. The king of Denmark, the hereditary prince of Brunswick, and other of the German princes, aided and encouraged him. Klopstock, Lavater, and Mendelsohn, were

among his friends and patrons, and presents and subscriptions flowed in from all quarters; of these a considerable portion was procured by the exertions of Lavater in Switzerland.

Thus encouraged, Basedow, procured the assistance of Mr. Wolke, a competent person, to prepare books of mathematics, natural history, and technology. In 1770, he published a "Methodical Book," for the use of fathers and mothers of families, and of the common classes of mankind, and soon after an "Elementary Book," illustrated with copper plates. This work was soon translated into French and Latin, and came to frequent republications. It met with the fate of all works of theory and innovation; was highly commended in some respectable journals, and equally disparaged in others as an attempt to supplant the established system. In 1772, Basedow visited Leipsic, Halle, and Berlin, where institutions of Francke and his followers for education of teachers were in operation. He made this visit of observation that he might derive from these institutions,

every possible improvement to his own pre-conceptions of a judicious school of Method. The prince of Dessau, about that time, invited him to settle in his capital, and promised him a pension. Already a pensioner of the king of Denmark, but believing Dessau to be a favourable position for his exertions, Basedow communicated his views to the Danish sovereign, who consented readily to his removal, and generously continued his pension, and at Dessau, the reformer of schools afterwards took up his residence. There he published, during a period of six years, a series of Elementary Books which were, like the former, illustrated with copper-plates, and were of the same character; books of positive ideas; such as agree with the first observations and experience of the young, and which were progressively accommodated to the enlargement of the wants and powers of the intelligent being.

In 1774, Basedow, opened at Dessau his Philanthropinum, or school for teachers, &c. This school was continued but a few years; at times with abundant patronage and

satisfactory success, but not without intermitted prosperity, so that at length the projector abandoned it; but the soundness of the principles in which it was founded were sufficiently proved by the experiment; the partial results of which accorded in fact with those more successfully carried out in the schools of Halle, Berlin, &c.

Basedow, not disheartened by the failure of his undertaking, never withdrew himself from actual service in behalf of education; nor did his influence upon its practical improvement ever diminish. His books were operating upon young minds to considerable extent; the principles he had promulgated, were germinating wherever they had been diffused; and he was treated with great respect every where for "his work's sake"—particularly in the city of Magdeburg. In that city he spent his last days, and employed himself in forming a plan by which children were initiated in reading with facility, pleasure, and profit. He caused this plan to be extensively distributed, and introduced himself into the primary

schools of Magdeburg, where he laboured gratuitously, three or four hours daily, and had the pleasure at length of seeing his system, not only successful, but generally employed, and greatly approved.

For these unwearied services to the cause of education, no profit accrued to himself; generous princes supplied his moderate wants, and society enjoyed the benefits of his valuable labours. Another favourite employment of this philanthropist, was the examination of pure Christianity; and in this investigation it is asserted that he proved himself to be a warm friend to truth, and a strong advocate for religion and virtue. He could not have laboured so long and generously for society without the incentive and consolation of Christian love. On religious subjects, and upon the subject of education he left upwards of fifty treatises. Basedow died 1790, in the 67th year of his age.

The example of this particular individual as a benefactor of schools is selected for this little work, as an exhibition of the spirit



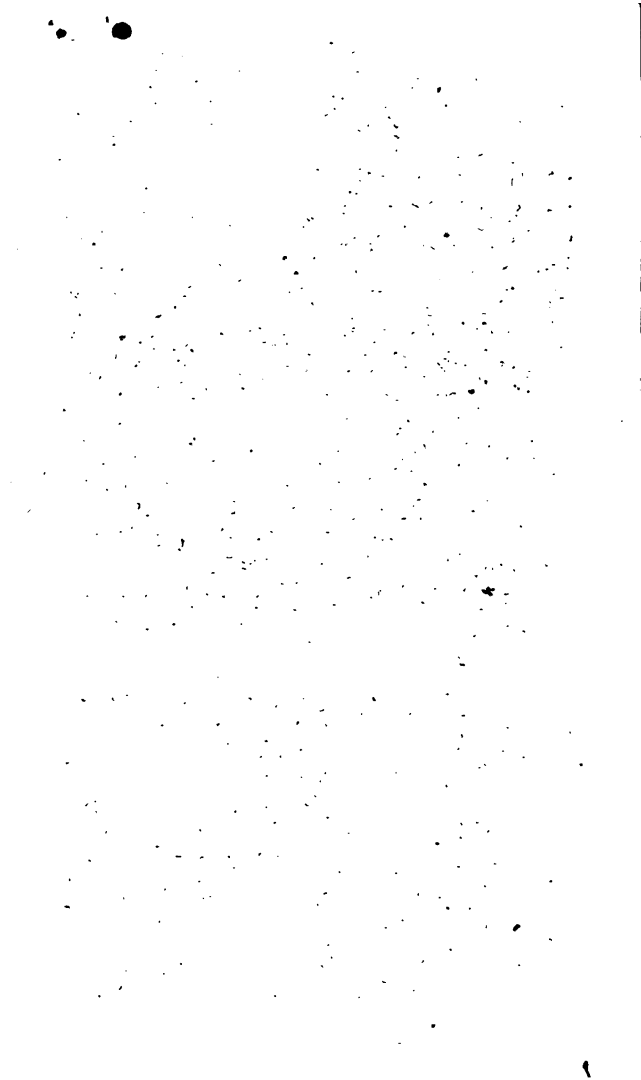
which ought to enter into this service, to give effect to it, and also of the circumstances which render that spirit in an individual, available to the community. Basedow numbered men powerful for wealth, for influence upon public opinion, and for genius and virtue among his direct encouragers and helpers. Learned himself, there was no pride nor exclusion in that learning; he wished not to admit a few only within his own halo, where they could be seen and worshipped afar off, by the ignorant sitting in darkness. He desired that the most precious blessing of his existence—enlarged intelligence—the light of the mind, should be free as the light of day; and in order to diffuse that pure light he abandoned all personal advantages, and gave himself entirely to a moral ministry for the benefit of others. But neither his love of knowledge, nor of his fellow beings; the wisdom of his designs; nor the facility of their applications, would have availed him for efficient execution, unless the men of his age had been informed with his spirit; unless they had appreciated him,

and his enterprise; unless the same regard for the moral welfare of the young, and of the people, had been cherished in *their hearts*; and unless the same conception of means, as well as the same estimation of results, had entered into their views.

In this country a more enlarged public spirit, a more patient attention to detail, a more generous encouragement to individual effort than are now given to the subject, must elevate our popular education, or it will not be elevated. *Practical men* well informed, and sincerely interested, must examine the elementary works used in our schools; a wise criticism must be exerted upon them if they are expected to accomplish any great good—which undoubtedly they might. The superficial, ill adapted, inaccurate, and oftentimes exceedingly vulgar books, put into the hands of children at school, by speculators and compend makers, debase literature; and make the true minister of things high and holy—things lovely and of good report, the very organ of *belittling* the human soul; of narrowing the province of intellect; of

adulterating the wine of life; of deteriorating the bread that comes down from heaven in the forms of science, of poetry, and of true morality. O that some generous spirit would engage in this work, would declare the censure of the sound mind upon unprofitable teaching; would purge the infected world of the foul abuse, daily and hourly practised upon millions of the young; would call out and encourage the labours of the learned in behalf of little children; and would not forbid any of them, how humbly born soever, to come and drink freely at the public fountain of sound knowledge, nor suffer any to mistake false doctrine for words of wisdom—for principles of right action, of correct judgment, and of that *taste* which is in harmony with both; which is the grace and ornament of thought, of art, and of human conduct; and which is as much neglected, and as much vitiated in our popular education, as those faculties which perform the more indispensable functions of rational, and improvable beings!





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